Zions Herald

THE INDEPENDENT METHODIST WEEKLY +

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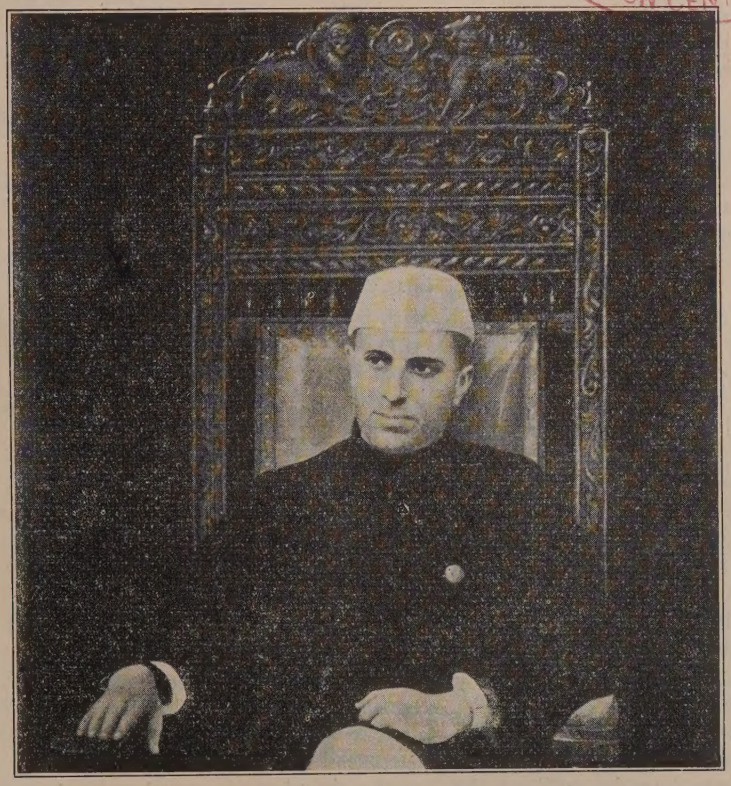

PANDIT JAWAHARLAL NEHRU

See page 343—**The Man and the Hour**

FOUNDED 1823

Too Little—Too Late

The Church and the Chaplaincy

PERCY M. HICKCOX

In the year ending June 30, 1941, the number of army chaplains increased from 138 to 1500, and we are informed that the figure denoting this phenomenal expansion is not yet within several hundreds high enough for the army that is being formed in this year 1942. Unless the large denominations, like the Methodist, come through with more of their experienced clergymen for this exacting field, it will be another case of "too little—too late." It cannot be too strongly stressed that the army chaplain is the official representative of the church in the armed forces of our country. In order to secure his commission in the chaplaincy, the clergyman must have the endorsement of his denomination. One commanding officer explains the normal presence of clergymen in his ranks as follows: "The army secures lawyers for the Judge Advocate Corps because it wants men to provide the protection of the law for every soldier; doctors to furnish medicine and surgery. In the same way it wants experts in the army to speak for God."

Some chaplains complain that their churches send them forth into this wide mission field and straightway forget them. It is equally possible for the busy chaplain to become so engrossed in his fascinating work that he neglects all normal reference to the body that has set him apart for this special spiritual service. Unlike other branches of army or navy service, the personnel for this service cannot come from the ranks. We must maintain our contacts with the churches and secure our recruits from the ranks of the active ministry.

With the mounting of our youth in the armed forces into the millions, the church is faced with the greatest religious migration the world has ever seen. These youth are taken from our churches and homes and placed in an environment to which they are utterly foreign. The suddenness and completeness of this displacement in most cases is bewildering. Into this strange new life, a minister of the church has the privilege of accompanying his boys. To the chaplains Dr. S. M. Cavert, general secretary of the Federal Council of the Churches of Christ in America, has addressed these words: "We do not think of you as having in any sense left the service of the church when you enter the chaplaincy. We think of you as the living link between our churches and the men who have been called to our country's service. We think of you rather as being the church's ministers in the posts of exceptional responsibility."

When the whole church rises to this exalted view of the army and navy chaplain, it will be easier for the various denominations to fill their respective quotas of chaplains in this critical year of 1942. As has been correctly reported in the HERALD, the great Methodist Church lags far behind its quota, and "the fields are white already unto the harvest." At a time when congregations are diminished by the going of the youth into the service and by the absence of laborers caught in the seven-days-a-week industries, it is a pity to have able and trained religious leaders expending their energies in shrinking pastorates.

In the army, one has ready contact with chaplains of other communions. Most of the churches are restless to have their clergy in this rewarding work. They are granting their ministers leaves of absence from their pulpits and (at least in one great denomination) are using returned missionaries to fill the pastorates of such clergymen. One wonders sometimes whether the Methodist ministers are made of less heroic stuff than the emissaries of those whose quotas are full, of the Episcopal and the Presbyterian churches, for instance. Do we place security, ease, and comfort, and our zealously guarded place in the Conference, above the insistent call of a changing kingdom? If so, as a church we cannot hope to have the respect of these soldiers and sailors when the time comes for them to attempt the adjustment back to civil life and their normal places in the church and the community. If our pastors have become "church officials" instead of shepherds of souls, the more's the pity. The good shepherd goes with his sheep, they know him and they heed his voice. There are those who must remain behind—must because of age limits and physical infirmities. If a soldier is sent into hell by events over which he has no control, we of the chaplaincy claim that the true shepherd of the sheep r go with him. If the clergyman d back under this severe test, these h youth will have the proof of what n of them already half suspect—that clergy prefer, unlike John the Ba their soft raiment!

At the present stage of the war, time for empty debate is passed. of action are moving upon the s The hour of high decision and effe activity has struck. In some qua churchmen are meeting to draw u principles upon which the final p is to be based. At one of our promi church colleges the "National S Conference on the Churches and a and Durable Peace" was recently c The problems that the peace will b are of far-reaching importance, but one thing to write in lofty ph these imperative principles and an thing to persuade peoples and na to follow them. We have some pathy with a sophomore in this un sity where the conference was sembled, and where words and and resolutions were weighed, wrote home to her parents: " wrangled about inconsequential ters and said nothing about first ning the war!" "We won the last but we lost the peace," is the accus on every side. We hardly expect it will one day be said, "We lost war and won the peace!"

We must pay some heed to the patience of youth—the young p in our colleges and the young me our armed forces. Perhaps they ar as far-sighted as we should like to be. But it is they, and not elders, who will shape the polici nations and institutions when the is over. Just now they say, "We a war to fight and to win. It cou that the foes of humanity will one dictate the terms of the peace!" A events, the church that does not the full burden of the sacrifice that make a just and endurable peace f possible will not carry full weig the councils of those who have b the heat and burden of the day. cry of the world today is that w came to St. Paul out of Maced "Come over and help us!" Can world stand another tragedy of little—too late"?

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+ THE INDEPENDENT METHODIST WEEKLY +

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If

CLEMENT B. YINGER

is shall all men know that ye are my disciples, if. . . . — 13:35.

the values of life are conditional: they are preceded fs." You can be a student if by persistent application drive yourself to the cultivation of the mind. You e a good parent if by selfless devotion to your task give all that is best in your nature to your children, g it so wisely that they develop self-reliance even e they are dependent upon you for physical, mental, spiritual sustenance. You can be a success in your ness or profession if, having found that aptitude which aracteristically yours, you labor, not according to the or the size of the pay check, but as diligent stew- of life who know not "when their Lord returneth." ow, the supreme experience that can come to us is of Christian discipleship: fealty to one whom we "Master." But, we can be His disciples only as we t certain requirements.

we are to be Jesus' disciples, there are two absolute ntials that we must meet. Hear the words of Jesus: this shall all men know that ye are my disciples, if ave love one to another." Jesus reenforced this distin- hing characteristic of discipleship by declaring that gave a new commandment: "That ye love one an- r." And He clarified this declaration by stating that only should we love those who love us but we should our enemies also—that this prime characteristic in character of God might also be our possession. Jesus ed unequivocally that the first and greatest of the com- ndments was that we should love God with our entire ng, and that the second was like unto it: we should our neighbors as ourselves; and He made unmistak- e the meaning of "neighbor" when He gave us the able of the good Samaritan.

Love as a force is not highly regarded in our world. e news of the day does not dwell upon it. Hatred, tality, and physical force make the front page. Even en we think of God, we hope there is something be- es love in His nature. When we are afflicted by pain, row, and disappointment, we want to believe in a God o is kind and gentle and forgiving and compassion- ate; but when we are confronted by the world's injustice, its cruelty, and its organized wrongs, we want to believe in a God who has something more powerful than love at His command.

Doubtless the heart of our difficulty is misunderstanding concerning the meaning of the "love of God." That love is not an unstable, saccharine sentimentality. To be sure, it has within it the elements of mercy and compassion, but no less does it contain relentless determination which is willing to risk for man difficulty, hardship, suffering, war, disaster, that he may learn finally the unescapable lesson of human solidarity, and eventually through struggle achieve God's will—the establishment of God's kingdom. This love of God, revealed supremely in Jesus, is perhaps best described on the human level as "undiscourageable goodwill." This Christian motif, still so far from universal acceptation, must finally become dominant in our corporate as well as individual life.

G. A. Studdert Kennedy, shortly before he died, made a penetrating statement. The world, he said, is uncomfortable about Christ. It is so much under His influence that it finds it difficult to do wrong in any thoroughgoing fashion. It can no longer strike without regard for justice or pity. But, on the other hand, it does not yet believe enough in Jesus to follow Him completely. What is the way out of this dilemma? We who are Christians must be certain of our motives, and then we must continue to educate and agitate until this love of God, this undiscourageable goodwill, dominates the life of man.

This does not mean appeasement. Appeasement is a shallow word. It often means blinking at wrong, condoning what is unjust and vicious. I would use a greater word, a more Christian word: reconciliation. In these days when we are going "all out" for military supremacy, we need to be reminded that military victories can only blast and destroy and that the destruction will be followed by utter desolation unless in the conflict, and after it, reconciliation, goodwill, Christian love, come to rebuild.

Love has truly been called the greatest thing in the world: greatest in constructive power, greatest in its ability to lift life, greatest in its revelation of the character

of God. This supreme quality in the life of Jesus has made Him the most powerful personality of history: a personality who has invaded more realms, conquered more minds, taken possession of more hearts, swayed more wills, dominated more lives, than any other character our world has known. And if we are to be His disciples, this must be the motivating force in us: this undiscourageable goodwill, this love for the loveless and unlovable, this passion for reconciliation among the sons of men who have been reconciled to God through the sacrificial love of Christ. So shall we be His disciples.

But a further condition of discipleship must also be met. "If any man will come after me, let him deny himself, and take up his cross, and follow me." We volunteer, we are never conscripted for cross-bearing.

It is arresting that the words "disciple" and "discipline" come from a common root. A disciple is one who disciplines himself. Now, discipline is not a popular word. It is a strange but tragic truth that, once men have achieved a degree of freedom, discipline declines among them. Consider the Reformation. Before it came, as someone has said, men were "in an ecclesiastical lock step in a chain gang." Then Martin Luther's resounding declaration reverberated across Europe, "Every man is his own priest before God." What have we Protestants done with this freedom? For one thing, as Dr. Peter Ainslie has shown it in his book on this subject, we have divided into more than two hundred denominations and sects, until our division is "The Scandal of Christianity." But even worse than that, many Protestants have used their religious freedom to dodge duty, to shirk responsibility. Freedom of worship has been construed to mean freedom from worship.

The same is true in the economic field. Feudalism held men in rigid captivity. The development of the modern state and the industrial revolution ushered in a new day of freedom, and with it a corresponding decline in social responsibility. "What's mine is mine, and what's yours is mine if I can get it," has been largely the theory and the practise. We have yet to develop an effective balance between economic freedom and responsibility.

In no realm have the prepositions "of, by, and for" been more completely supplanted by the preposition "from" than in our international life. We have seen no inconsistency in isolation and freedom of the seas; in economic dependence on all the world and smug aloofness from all its problems; in the indissoluble union of all mankind as children of God, dramatized here by the commingling of cultures and nations as in no other part of the world, and our blind refusal to accept our rightful place in the effort for decency and justice on the earth.

An old Chinese proverb says, "You cannot carve rotten wood." The better world, the kingdom of God, cannot be built by glib, half-educated people who are impatient of hard work, care for no one but themselves, and have little or no respect for any authority save that of their own desires. The future belongs to men and women who are disciplined, who have denied themselves, who have taken up their cross of self-giving and sacrifice.

These disciplined ones who do their duty may not be large in numbers, but their influence will be great. Numbers are only secondarily important. The extent and the quality of the commitment—these are all-important.

And what do we get out of it? Study people who do discipline themselves and seek sacrificially to serve. They throttle their appetites, curb their ambitions, conquer their temptations. They seek social as well as personal good, depriving themselves of many things that selfi ness would have offered them. Their invariable questi when asked to help is not, "What's in it for me?," b rather, "Will it serve the interests of the kingdom?" be sure, such people often suffer in body, mind, a estate. But the compensations more than cancel out t losses. Their bed may be hard, but they sleep well. Th fare may be plain, but their appetites are good. Th faces may be lined, but those wrinkles have the ma not of dissipation but of honest and unselfish effort. Th have known often the warm sweat of struggle but not t cold sweat of fear. And above all else, they have in th souls that greatest of all satisfactions, the witness of Go Spirit that they are His children. The conditional "if" b become the positive "because." "You are my discip because you have denied yourselves, taken up your cr and followed me."

★ EVERYDAY LIVING by JOSEPH FORT NEWTON

Marriage

The fairy-prince, dream-girl, soul-mate theory of m riage does not work in a hard workaday world, and ou not to.

So long as we are more eager to be loved than we to love, we are not deep enough in love to attempt m riage.

To be good-looking, clever, and amusing is not enou for marriage; we must have mental poise and emotio maturity.

What we call love is of many sorts, body-love, vani love, passion-love, spirit-love; only the last will last.

If more people married for real love and not for phy cal fascination, divorce-court judges would be on reli

A marriage may be holy wedlock or an unholy de lock—it depends on whether our life is outgoing or growing.

A self-centered man or a self-indulgent woman is out of place in marriage as a baby in a football game

If only more people could get a divorce from the selves, they might live happily ever after with someo else.

Scolding, nagging, the sullen carrying of grudges, a long competition in irritability—any one can ruin marriage.

"Pull your punches, and make your minds nests pleasant thoughts," a wise woman said to a newly m ried couple.

Just remember, please, that Adam and Eve are not t only couple who lost a good home by listening to t advice of snakes.

If marriage is a mixture, it is up to us to decide wh ingredients go into it, what the proportions are, and wh the result is to be.

It is our duty to be interesting to live with, and n cease to grow, and become a mass of phobias, fixatio and crotchets.

For those who not only live together but grow togeth as life deepens, marriage may become a living sacrame

"An Idea Whose Hour Has Come"

Weekday Church School Development in Massachusetts

DANIEL W. STAFFELD

ke peat fires which burn underground and then sud-
y reveal themselves here and there on the surface,
n amazing movement has broken out in a consider-
number of communities in Massachusetts. In other
munities the interest is smoldering, ready to break
whenever it is exposed to a kindling purpose.

hurch leaders have become concerned about what is
pening to unchurched children. If it is true that the
eration now grown up from eighteen to twenty-five
s of age without the church school are potential
nquents, Jew-haters, and good material for totalita-
ism, then we surely need a system of Christian edu-
on which will reach every unchurched pupil in our
lic schools. Such a result can never be achieved by
divided approach. We must have the widest possible
peration consistent with preserving essential spiritual
ues.

'he weekday church school movement in Massachu-
s has the answer to this need. Young as it is, it gives
mise of becoming a far-reaching influence in the
mmonwealth. If its purpose is to help children and
th to grow in Christlike qualities, and if leaders will
elligently, persistently, and devotedly work to that
pose, the weekday church school will be an effective
ans of achieving the high ideals of Christian educa-
n.

The complete separation of church and state has re-
ted in a separation of religion and education so far
public school education is concerned. Our public schools
not irreligious. The character of public school teach-
and administrators constitutes a refutation of that
rge. With the exception of the clergy itself, perhaps
other body of social workers in America is made up
such a large percentage of men and women possess-
Christian ideals and character. Its fine ethical and
ral ideals and achievements refute the charge that
blic school education is irreligious. In spite, however,
the personnel and program, the fact remains that re-
ious instruction has been eliminated from our pub-
schools.

rposes of the Weekday Church School Movement in assachusetts:

1. We purpose to make weekday religious instruction
ain an integral part of education. It has too long been
nerally regarded as secondary in importance and, in-
ed, of no importance by many people. This becomes
ident when approximately thirty million people under
venty-five years of age are at present receiving no formal
struction. The proposed plan of teaching children dur-
g school hours puts such instruction on a parity with
her school subjects. Religious education becomes a part
f the day's job. It is related to the natural life of the
hild. He regards it as part of his education. Thus re-
gious education becomes educationally respectable.

2. We purpose to work out a program that will pro-
ide for universal religious instruction. This does not
ean that religious instruction shall in any sense be made
ompulsory, but it does mean that facilities will be provided in every community so that every child may have opportunity to receive vital religious instruction based upon the recognized universal values in the Christian religion.

3. We purpose to supplement and parallel public education at every point with adequate religious education. This means a much more extensive program than we now have. It means that the instruction must equal in value that being given by the public school. It also means a close correlation with the curriculum and aims of the public school and the Sunday school.

4. We purpose to provide for proper gradation of work extending grade by grade from the elementary school through the high school. The weekday church school must be as well suited to age, interests, and capacities of children as is the program of the best public school.

The First Year to Be a Demonstration

Although the weekday church school in the United States is not a new-type school, some centers having operated for as much as twenty-five years, nevertheless the Massachusetts Council of Churches deems it wise to initiate the project in only a few centers which are most ready for it.

We shall need to prove to ourselves that these schools are productive of greater results in Bible knowledge, in character training, in devotion to the church, and in the enrolment of large numbers of children belonging to unchurched families. We intend to make these first schools so good that they will propagate themselves. Thus the idea will spread on its own reputation. The quality of the work done will be its best advertisement.

"Nothing is so powerful in this world as an idea whose hour has come," said Victor Hugo. Certainly this is the hour for religious education. As we conceive it in Christian thought, this idea stands at the spearhead of any true Christian advance. It stands in a very advantageous position. Through it we may muster the Protestant population by reaching the families of all non-Catholic and Jewish homes. Through the weekday church schools we shall do this in a finer, stronger, freer manner than any religion ever has.

Through it we may achieve a more unified Christianity, an ecumenical church. For such a time as this comes the weekday church school to train up a generation of youth tutored in a uniform curriculum who will all be imbued with the same ideals.

We need no millennium to usher in the kingdom of God. Modern civilization has conspired in placing at the disposal of Christian education an enormous and varied quantity of resources that would have caused John Wesley and Francis Asbury to wonder and applaud. The twentieth century abounds in a complexity of mechanisms, devices, techniques, and instrumentalities by means of which we can not only impart knowledge but also guide the emotions and move the will. Never before has the Christian educator been furnished with such effective tools of expression. Modern psychology and its application

(Continued on page 347)

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[FOUNDED 1823]

L. O. HARTMAN, Editor and Manager

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Unsolicited manuscripts will not be paid for.

A Persuasive Defense of Faith

Professor Nels F. S. Ferré, brilliant young theologian on the faculty of Andover Newton Theological School and author of two highly acclaimed volumes, "Swedish Contributions to Modern Theology" and "The Christian Fellowship," now offers us new treasure in his book "The Christian Faith."* Already its worth has been recognized through its choice by the Religious Book Club. The urge to create this volume has been the writer's growing conviction concerning "the intellectual validity of the Christian faith." He has quite recently come to a fresh realization "that Christianity is man's ultimate religion because it is God's supreme revelation."

The first chapter aims to reconcile the forces of faith and reason in a necessary synthesis. The good and the right can be united as a power adequate for both individual and social needs. The second section is devoted to gathering up the valid insights of radicals, liberals, and conservatives so that the Christian faith may be related to other religions "in terms of comparison, inclusion, and exclusion." The third main theme is to the effect that history is an organic unity, the Redeemer of men being also the Creator of the world. Thus the Christian faith is "also actually being and becoming realized in the concrete order of history." The fourth and fifth chapters set forth a new approach to old doctrines. Dr. Ferré finds that the unique element in the Incarnation, "regardless of the biological issue," is "the truth that God *sent* His Son so that Jesus is . . . God's special revelation in the fulness of time." The miracles are viewed not chiefly as historical data but rather as vehicles by which to develop an "attitude toward God or nature as an u mate principle of explanation." The final pages scribe the deepest experience of our faith: the Ch tian fellowship of forgiveness."

Professor Ferré has written a convincing statem in behalf of the adequacy of the Christian doctrine ultimate human needs. His work is a happy c bination of old truth and modern diction. Simple direct in its style, "The Christian Faith" will b book for laymen as well as a resource for minister

*THE CHRISTIAN FAITH. By Nels F. S. Ferré. Harper & Brothers: New York. Price, $2.

Red-Blooded Preachers

In the fight against paganism and tyranny in N way, practically all the preachers are leading. Sa dispatch from Stockholm to *The New York Tim* "The situation is dominated by the revolt of the N wegian Church against Premier Quisling's ord and apparently Major Quisling himself is somew alarmed over the conflict he has precipitated." preachers in a body have resigned their pulpits, every effort is being made by the puppet governm of the Nazis to have these Christian ministers re their resignations. But they are standing firm. T to their stalwart Norse ancestors, the clergymen Norway believe with vigor that there is a distinct between right and wrong, that the moral imperati of life must be preserved, and that all tyranny m be opposed with might and main. Like the colo clergymen of early American history, they are sta ing stalwartly for the right and are backing up wo with deeds. It might be worth while, by the way every minister in our own country were to read arresting book on this general subject recently p lished by the Fleming H. Revell Company—"T Preached Liberty," written by Franklin P. Cole.

Handbook—Delaware Conference

Following quickly on the adjournment of the St Conference held a few weeks ago at Delaware, O under the auspices of the Commission on a Just Durable Peace of the Federal Council of the Churc of Christ in America, there has come from The Ch tian Century Press a valuable handbook* on findings of the conference prepared for the use classes and discussion groups. This booklet of eig pages, which is largely the work of Harold E. F gives the findings of the conference, with expositi comments, and questions intended to stimulate thinking of Christian people on the whole subj of peace. The interpretative element follows in g eral the editorial policy of *The Christian Cent* on the peace question, with which not all churchm can agree; but the discussions will serve to lift up complex issues with which Christians must cop they are to lead in the business of building a be world. We hope that many groups, especially of yo people and adult Bible classes, will adopt "T Churches and a Just and Durable Peace" as a basis a comprehensive study of this important subject.

*THE CHURCHES AND A JUST AND DURABLE PEACE. Christian tury Press, 407 South Dearborn Street, Chicago, Ill. Price, 15 a single copy, or 10 cents each in quantities of ten or more.

THE MAN AND THE HOUR

ly a few Americans, probably, realize to any ciable degree how critical for the future are the through which we are now passing. The whole me of the present world conflict depends at this ent upon India. We may go a step farther and at, in a very literal sense of the word, the destiny e race is in the hands of one man. Through a series of historic stages and under the relentless ation of law, the unseen forces that shape the of humanity have converged upon one spot and one individual. The place is India, and the man ndit Jawaharlal Nehru.

ho is this man that holds such decisive power? was born in 1889 and was a classmate of Sir Staf- Cripps at Harrow in England. Later, the future an leader attended Trinity College, Cambridge, then took his legal training at Inner Temple, don. Returning to India, he became an advocate e High Court of Allahabad. He has been a mem- of the All-India National Congress since 1918. He sent to jail that year, but was later released. After ort period of freedom, in 1922 he was again im- ned. Participation in the famous "salt march" ight him another jail term in 1930, but he was ased the next year. In 1932, for involvement in Civil Disobedience Movement, he was once more risoned, this time for two years. Hardly had he me a free man after that jail experience when he again placed behind the bars, only to be freed e more in 1935. Five times, for a total of seven rs, this man who bitterly hates British imperial- has been imprisoned.

uring one of these terms in jail, his wife lay dying tuberculosis in a sanatorium in Switzerland. Dr. lliam Paton, secretary of the International Mission- Council, happened to hear of the critical illness Mrs. Nehru while on a trip to the Continent, and n his return to London, according to Professor il Mathews, who was Dr. Paton's associate at the e, had a conference with officials in the India ice. As a result of the conversation, British vernment authorities cabled orders to India to re- se Nehru and to bring him by airplane to his wife's lside.

Nehru has twice been president of the All-India tional Congress, once in 1929-30 and again in 1936- . He is the author of a number of books, including "Autobiography," "Glimpses of World History," oviet Russia," and a collection of "Essays." He es in Allahabad.

What kind of man is Jawaharlal Nehru? This bril- nt leader is a Brahman, a native of Kashmir, an istocrat of the aristocrats turned socialist, like his friend Sir Stafford Cripps, who started his career by studying divinity only to be driven into socialism by the implications of the teachings of Christianity as he interpreted them. Like Gandhi, Nehru is a vegetarian and probably at heart, like Gandhi, a believer in non-violence. But Nehru is more of a realist than the Mahatma. While he is constantly teetering on the edge of absolute pacifism, he is restrained from going clear over to that position by the stubborn facts with which he has to deal. He has recently said that India will resist the Japanese or any other aggressor that may attempt the invasion of India.

Here, then, is the man of destiny. Upon him especially, and upon his two friends, Sir Stafford Cripps, a striking reincarnation of Woodrow Wilson not only in physical appearance but also in intellectual habits and spiritual outlook, and Mahatma Gandhi, India's saintly passive-resister, with whom Sir Stafford has been conferring, hung the future of India and the world. There has been, of course, in the conferences now drawn to a close, much Oriental bargaining and attempted face-saving, as anyone who knows the Far East might have expected. But there are some fundamental issues upon which Nehru feels deeply. He wants a free India—*now;* and he wants Indian unity notwithstanding the almost insuperable obstacles in its way. Britain was willing to grant dominion status at the close of the war, with self-determination for those sections of the country which might desire to go by themselves. As the discussions proceeded, Britain, under pressure from Congress leaders, was willing, according to authentic reports, to concede even more—the immediate organization of an executive council of fifteen, representing various political parties, to be formed by the Viceroy, who was to select members from a list of nominees presented by the parties. Provision for a defense minister who should be an Indian was also made in the plan. But General Sir Archibald P. Wavell, British commander for India, was still to be retained as supreme commander for the conduct of the present war.

Omitting from the discussion historic backgrounds and the sins of British imperialism, we are presented today with a situation of critical importance to the whole wide world. Since Cripps and Nehru could not, apparently, come to a sound understanding on a plan that might have meant both freedom for India and an adequate defense of the country now, it is not unlikely that the Japanese, invading India from the Bay of Bengal, and the Germans, piercing through the Near East, might meet in the region of the Khaibar Pass, consolidate their forces, and weld together a great Axis link between the East and the West. Such

an outcome would spell tragedy for all democratic nations. In a sense just now the specter of "too little and too late" looms up again. Cripps should have been given the negotiating power he now has and been sent to India at least five years ago. As it is, for the last few weeks, both sides have been "fiddling while Rome burns," and now Rome is burning.

The India problem is by no means as simple as armchair strategists imagine. The tensions are innumerable, the divisions almost multitudinous. First of all, the Indian people, always "incurably religious," are for the most part Hindus and Moslems, roughly in the ratio of about three to one. These two groups are practically irreconcilable. There is dynamite in this situation if ever the two groups come into open conflict. Not all India is British. There are the luxury-loving princes reigning in the native states. They must be reckoned with. One authority estimates the number of castes and subcastes, representing ironclad divisions in Indian society, at more than two thousand. India has also the conflict between the radicals and the conservatives which is common to all nations. There are not a few communists and socialists as well as many ultra-conservatives and pro-British in the vast population of the country. The "untouchables" number twenty per cent of the population of British India alone and in their pitiable state of dire poverty constitute a dangerous seed-bed for propaganda which might even lead to revolution. Says Sir George Dunbar in his authoritative history of India: "With the exception of the Chinese, no civilization now in existence is as ancient as that of India, and the Hindu caste system is its most striking feature." Division is India's mddle name.

Nehru, according to the general understanding, was to have been the defense minister in the proposed executive council. But, with all his brilliance and force, would he have been able to weld together without delay these divergent forces, to come anywhere near healing the conflicts of the ages and uniting the divisions of the centuries? And now, since the latest dispatches say all negotiations have broken down and Cripps has left for London, responsibility centers in a tragic way upon Nehru. What if, as the invasion of India proceeds, the absolute pacifist tendency in him should overcome his realistic zeal for defense and he should go over to the position of Mahatma Gandhi, with whom Cripps was reported in one conference to have become "exasperated"? Sunday dispatches say Nehru has broken decisively with Gandhi; but under new stress may not that decisiveness turn in the opposite direction? And what if the Indian people, particularly the Hindus, who are naturally mystical and submissive in temperament,—traits accentuated by the influence of the powerful Gandhi and by the development in them of a certain attitude of dependence and even subservience under stern British rule,—should grow discouraged and in their defense efforts? These are grave quest but they enter into the problem.

We believe that Britain, whatever may be sai its past policies or the coercion of the present c has made an honest offer to India. The Congress p in its rejection of the offer said that it was "we to Indian freedom and unity" and in the mid the present crisis wanted a complete transfer of au ity to Indians in the military set-up and the deli to the Congress of a potential India unity—both n festly impossible if India was to be properly defe against the Japanese, already beginning to ga foothold in India, and if the principle of freedom to be extended to minority groups. Although the gress professed not to advocate the coercion of group, it evidently feared facing the perple problem of division and sought to lay the burde resolving it upon Britain. The failure of negotia at Delhi is due mainly to two factors—Indian dis of Britain and reluctance on the part of the Con party to follow the full logic of the freedom prin as it applied to minority groups, especially the lems and the native states. The fiasco once more idly illustrates the tragedy which generally em when abstract idealists come face to face with demands of a realistic situation.

Stamps versus Suds

If the nation's beer-drinkers had "bought st instead of suds" or "bonds instead of bottles" du 1941, their defense financing would have eq 122,210,760½ bonds of the $25 denomination, ac ing to a release from the National Woman's Chri Temperance Union. April 6 being the eighth versary of the relegalization of beer in 1933, the W Ribboners thought it timely to total the statistics. discovered through this research that, "markin peak success, since repeal, of the brewers' absol unhindered campaign for new customers, 1941 sh beer consumption of 1,775,875,114 gallons. Allo ample margin for loss or wastage and figuring b 10 cents a drink, the nation's beer bill for 194 $2,291,451,760—the equivalent of 122,210,760½ fense bonds purchased for $18.75 each." Contin the release says:

> We grant the brewers' assertion that beer pays feder state, and local taxes of $425,000,000 a year. We do lieve, however, that the drinkers and the nation wou benefit if beer customers paid that sum directly to Un Sam and added to their own well-being by buying bon with the balance.

In this connection, we are greatly agitated ov report that the American Red Cross is consid the advisability of giving beer to soldiers free service clubs in this country and abroad. Such a we feel sure, would meet with the determined o tion of practically all church groups, and wou sult in a great diminution of contributions Red Cross.

HINGS WHICH CANNOT BE SHAKEN

Day-by-Day Devotions for the Lenten Season

by WILLIAM G. CHANTER

st and Caesar. II.

may seem strange, in view of the circumstances of own day, that Jesus did not lay down any definite concerning the relation of His disciples to the use litary force. But the fact is that He did not lay down te rules with respect to anything. When Peter tried t Him to make a rule regarding the extent to which ring brother should be forgiven, he was met by a l but none the less final refusal to do any such thing. answer to the lawyer who asked Him to state the commandment in the Law was a reference to the of love, the love that rises above all law. In a word, dealt in ultimate principles and refused to water down into detailed rules.

w, ultimate principles cannot be turned into the t rule of practical life for several reasons. One is it would mean the speedy dismissal from this world yone who tried it unless he completely isolated him- from ordinary human relationships. Another is the ssibility of understanding the ultimate principles well gh to act effectively upon them. Finally, there is our ility to understand ourselves, to penetrate the tangle otives upon which we act. The fact is that the man thinks he has attained absolute honesty or absolute ty or absolute love is deceiving himself. He is pretty in to become complacently or, even worse, fanatically righteous.

o this it may be said in objection that we are to fol- Jesus and that Jesus did live by the rule of absolute . But can anyone seriously argue that he or any r man can imitate Christ in this? Who has the vir- the wisdom, the perfection of filial understanding God which made the Sonship of Jesus unique? True that every disciple of His must share in His redemp- work, filling up what is lacking in His afflictions. it is also true that He was *the* Redeemer and that His sion was unique. He did not and could not ask for nself what He asked for His disciples—that they should be taken from the world. They are left in the world carry on the work of Jesus, but to carry it on in the nner appropriate to disciples who have not the unique vers that were and are the great Master's.

Vell, does that mean that Jesus is so far above us t to speak of following Him is an expression without aning? Does His teaching apply only to the perfect, venly kingdom which is neither of nor in this world? —for the perfect has its power even in the world of imperfect.

n the first place, Jesus gives us a vision of the ab- ute and perfect through His teachings and through s life on earth. Our own limitations make the viison ly partial, but it still saves us from the complacent eptance of the sorry imperfections of our own nature d of our own world, and it nerves us to fight against em.

In the second place, Jesus gives us a true sense of direction. Hidden from us the full perfection of final truth and goodness may be, but since the Word was made flesh we know where the goal lies. If we know only in part, still we do know in what direction we should be facing.

We know that the principle upon which our Lord would have us men govern our relations one with another is love. This, we must believe, therefore, is the basic principle of the truly Christian state in its dealings with its citizens, and it is the basic principle upon which the citizens should decide their attitude to the state.

But we know only too well that, as long as rulers and citizens are imperfect in their love, this principle governs only imperfectly. Nevertheless, a really Christian ruler or a truly Christian citizen must judge himself by his ability to put away ill will and selfishness and to act for what he believes to be the best interests of all who are affected by his actions. He will know that his own limitations of virtue and wisdom are many and great, he will know that the same limitations exist in others. He will know that the best he can do is to make an approximation to the perfection which ever eludes him, but yet never lets him alone, which always bids "nor sit nor stand, but go."

When we turn to consider the relations of states to each other, we must surely see that the perfectly just state does not exist. War, then, is always a collision between two states each of which is imperfectly righteous. We need not expect that in any war there will be a perfectly just side. Yet this should not blind us to the fact that wars may involve questions of right and wrong. One side is less justified than the other, and the victory of the relatively unjust state is unquestionably a blow to justice and to right. It is possible that such a victory might so enthrone injustice as to set back seriously the slow march of mankind toward a more Christian world.

Still, war means sanctioning action of such violence and ferocity as to constitute an invitation to cruelty and hatred, while success in war can mean at best only the relative triumph of the relative right. Only the refusal to fight is playing, it may be, into the hands of evil men, and even the pacifist can hardly hope to achieve results that are perfectly good.

The problem, then, is which line of action more directly faces the perfect good. No man can do more than make his decision with all the honesty and unselfishness that he can attain with the help of Christ. When he does that, he is pressing on toward the mark of the upward calling of God in Christ Jesus. But the mark of a healthy religious experience is the humble realization that he has not yet laid hold on that for which also he was laid hold on by Christ Jesus, that he has not yet attained to fulness of knowledge or perfection of life.

America's No. 1 Methodist Layman

"Captain Thomas Webb of the King's Service, and Also a Soldier of the Cross"

EUGENE R. BALSLEY

The door opened and in walked a strange-looking creature. He was a short, fat, squat, one-eyed individual, dressed in the flaming red uniform of the British Army. His chevrons and the sword carried at his side indicated the rank of captain.

No doubt it was with eyes of fear that the regular worshipers viewed the presence of this stranger in their midst. Who was this army captain attending their service? Had he been sent to spy on them? Would he stop them from worshiping?

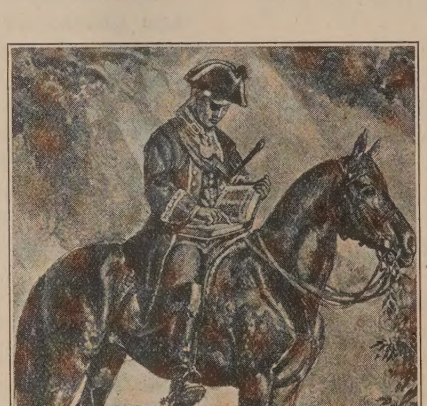
The fears of these few frightened Methodists, meeting in a rented room next to the army post on Barrack Street in New York, were soon displaced as they slyly observed his devout participation in their devotions. When they sang, he rose and sang with them; when they prayed, he knelt and joined them. In every respect he conformed to their methods of worship.

At the close of the service this strange-looking figure introduced himself to the preacher in charge, Philip Embury, as "Captain Thomas Webb of the King's service, and also a soldier of the cross and a spiritual son of John Wesley." I can well imagine that sighs of relief rose from those who had crowded around to find out who this stranger was. Little did they dream what an important role this strange person would play in the future drama of American Methodism.

Webb had seen a portion of the New World in service for his King, and in that service had lost his right eye. Eight years before, this battle-scarred veteran had been in Bristol, England, and there heard John Wesley preach. On that day he enlisted his soul in another army and became —"a soldier of the cross." Soon after, he joined the Methodist Society in England. One day he entered the meeting place of the society in Bath, to worship. When the circuit preacher failed to come, Webb, in his uniform, advanced to the altar and began to tell those persons present of the convictions in his heart. He aroused such a deep feeling among those present that, when the incident was later related to Wesley, Webb was immediately given a license to preach. In eloquence, Webb was often compared to the "Fosdick" of that day—George Whitefield.

Stationed in New York as acting barrack-master for his regiment, Webb soon identified himself with the Methodist society of which Philip Embury was leader. Immediately he became Embury's "right-hand man"—today we call such a consecrated layman the "charge lay leader." Webb was every bit of what that title implies for that early New York society.

He labored and worked unceasingly to bring others into the society, frequently doing the speaking for Embury.



CAPTAIN WEBB ON A MISSIONARY EXCURSION
From a drawing by J. Carter Beard

Soon those quarters became too small and an upsta room, sixty by eighteen feet, was rented on Willia Street. In this "rigging loft," services were held th times a week with Webb and Embury preaching alt nately for a time.

At length, even the "rigging loft" became too sm for those who wished to hear the message of these m There was only one thing left to do—build a Metho church! Plans for both the building and the raising the funds were drafted and finally approved by the soci But at this point historians are in agreement on this fa "Without the influence of Captain Webb, the mo contributed and loaned by him, and the solicitati which he secured, it is doubtful if this house of wors could have been erected at that time."

Captain Webb headed the subsc tion list with 30 pounds (about $1- and later loaned the society 200 pou (about $972), remitting most of interest! Only one other subscript equaled his. Wherever he went secured contributions for the build and sold books for the enterprise.

Laboring as he did, Webb was one to want all the glory of this r achievement. To Philip Embury w the honor of being "the first trus first treasurer, first class leader, first preacher." Webb was conten become "one of the original truste Embury preached the dedicatory mon in this, the first Metho church in America, on October 1768. It was named Wesley Ch and was built with a fireplace ar chimney to comply with the colo law which forbade any dissen sects to build "regular churches." fore long, one thousand and r people were regularly attending vices in this chapel.

Soon after this, Captain Webb was retired from army and for the first time in his life had the leisure t what he wanted. He had only one concern—to s God! He roamed all over Long Island, New Jersey, D ware, and Philadelphia, planting the seeds of Method telling his stirring message, and organizing societies.

Perhaps to him should go the honor of establis the first "Christian Preaching Mission" in America. Wesley and other stanch Methodists, he was "method in his approach. On his first visit to a town he w preach and form a class, and on his second and t visits he would organize a society. From then on, he r aged to follow those societies with occasional visits ters, and his prayers.

He alone was responsible for planting Methodist Pemberton, New Jersey, and at Trenton, the capit the state, and at Burlington. It was he who preache first Methodist sermon in Philadelphia (1767), w

d became one of the strongholds for American Meth-
n.

1769, Wesley sent two missionaries to America to
e the growth of Methodism here. When Richard
dman and Joseph Pilmoor landed at Philadelphia
were met by Webb, who placed in their hands a
of the American circuit!

here is no doubt but that the coming of these English
chers to America was partly due to the efforts of
b. He was constantly appealing to Mr. Wesley to
trained ministers to America. In 1772, Webb returned
England to plead in person before the English Con-
nce in behalf of the work of God in the colonies. In
e early days of the colonial wilderness, this layman
the necessity of having a trained leadership to guide
growth of the Methodist societies in America.

ot long after this, war broke out between the colonies
England. Before war came, however, Webb returned
England and retired. From this point on, the annals
istory are mostly silent on the activities of one Thomas
Webb. Nevertheless, we have faith to believe that he
tinued to labor and assist some society until he passed
to an eternal parish.

ut no matter if history is silent and loses trace of Webb
his last years, American Methodism can never forget
impact of his personality on its growth. His high
imism, devout faith, radiant hope, and godlike con-
ation helped to make American Methodism the living
e that it is today.

Captain Thomas J. Webb, "a soldier of the cross and
piritual son of John Wesley," rightfully deserves the
nor of being heralded as "America's No. 1 Methodist
yman." Who will follow in his regiment?

THE FIFTH-COLUMN TWINS

Edward W. Hearne

More important than moving West-coast Japanese or
otting Axis agents in industrial plants and on the water-
nts is tackling the giants—the inseparable pair—liquor
d prostitution.

The new book "Plain Words about Venereal Disease,"
Public Health Surgeon General Thomas Parran, M. D.,
d Assistant Surgeon General R. A. Vonderlehr, M. D.,
ould be required reading for every commanding officer
army and navy forces, every chaplain, every minister
d social worker who has contacts with service men.

The story of the fight against ancient diseases, so long
boo to press and platform, leads up to the present crisis
hen millions of young men are pried out of normal
ving conditions.

Public Affairs Pamphlet Number 65, "Prostitution and
e War," by Philip S. Broughton, thirty-two pages and
ver, should have wide circulation. The pictograph on
e cover reveals "7,000,000 man days lost to the Ameri-
n Army in World War I as the result of venereal dis-
ses."

Quantity rates will be given and a single copy sent for
n cents by Public Affairs Committee, Inc., 30 Rockefel-
r Place, New York City.

The May Act signed by President Roosevelt July 11,
941, gives authority to commanding officers of army
amps and naval training stations to establish zones, thus
rotecting men from prostitution. Dr. Parran maintains
hat the Administration seems unwilling to learn from
he 1917-19 experience when Secretary of War Newton
D. Baker and General John J. Pershing brought the American forces in Europe to a better record than any other Allied army.

There is also official blindness to the liquor control that was of the highest value in World War I. From army service in the Philippines in 1898-99, from constant contact with both army and navy in the years 1917-19, and from travel in the training zones in '40, '41, and '42, it is evident to me that liquor is more universally accessible than ever before. Men have more money,—thiry dollars after four months' service is the army minimum,—and clothing, quarters, and abundant food are provided. The credit system of the canteen makes possible "drinking against pay day"—when deduction is made.

Beer and wine have "official status," and the writers mentioned avoid analysis of relation to prostitution. Here is the view of a soldier—thirty years a cavalryman, with more than twenty years on the Mexican border, but at various camps, and two years in France. Retiring as first sergeant, he observes: "Drink is the start of the trouble. By the time he has seven or eight beers under his belt the dirty mixed-blood 'cat' looks as white and appealing as any girl of his school days. Sober men don't forget mother, sister, sweetheart. Then the boozer forgets the official prophylaxis and may go a. w. o. l. and come back without a red copper."

Liquor in camps and near by would be eliminated under the bill introduced last year by the late Senator Morris Sheppard and now championed by his courageous successor, Senator W. Lee O'Daniel. He needs immediate backing, so write at once to your Senator and Representative in Congress.

The Government has closed down on the manufacture of automobiles to speed up planes and tanks. How about closing down on all breweries and distilleries and turning the great stock of aging spirits into smokeless powder for the plane and tank armaments? There seems to be "business as usual," from the pressure of sales over the radio and in the pages of *Life* and *Time* and many other publications.

The Roberts report makes no reference to liquor—but seventy-eight days of "complete aridity" has now developed into limited sales between 10 A.M. and 5 P.M.

The great liquor lobby and the millions spent in advertising prevent the public from getting the real picture of this greatest Fifth Column that is dooming our country to national defeat and disgrace.

"An Idea Whose Hour Has Come"

(Continued from page 341)

in teaching method, a wealth of printed curriculum materials, art, music, the cinema, radio, and choric speaking—all these are for our use in the weekday church school.

We should be stupid beyond credibility if we did not move in for moral and spiritual conquests. The big "idea whose hour has come" is the weekday church school.

In nine towns and cities of the commonwealth, such programs will be launched with the opening of the public schools in September. The Massachusetts Council of Churches will serve as a clearing-house for teachers and supervisors. It will guide in the selection and preparation of courses of study. It will, through its speakers' bureau and staff members, conduct conferences, institutes, and panel discussions aimed at giving information and advice in starting schools.

The Council has also planned a laboratory school to be conducted during the Northfield School of Religious

Education, July 15-24, at which time teachers desiring to qualify may receive excellent coaching under Miss Edna Atcheson of Syracuse, New York, a master teacher. The Northern New England School of Religious Education will conduct a similar laboratory course August 16-28.

The writer of this article is giving full time to the development of the weekday church schools in Massachusetts under the Massachusetts Council of Churches. He is at all times available to assist interested groups in this new-type approach to a compelling need.

WHEN WILL THE ICE RUN?

G. Stanley Helps

The running of the ice is a thrilling experience, unknown to those who live in the milder parts of the United States. In a climate where everything is icebound for half the year, the great break-up is a striking event. It happens suddenly, and no one can tell the exact date.

It was my lot to live in New Brunswick, Canada, beside the St. John River. As my first spring there wore along, and the waters ran again, it dawned upon me that for six months I had never heard the sound of running water. No sound of brooks, cascades, the ripples of wavelets of the river, or of falling rain, broke a silence in nature that was almost oppressive.

I remember the preceding October, when the river steamer "Elaine" made her last run of the season, breaking the thin ice with her sharp steel prow. Then the river froze over from shore to shore, at first a skim, then ever deepening until by the new year the ice was three or four or even six feet thick, able to bear the heaviest two-horse sleds, loaded with lumber or hay, or even a car if any driver was adventurous enough to run it there.

A frozen river, however, does not necessarily mean a shining sheet of glare ice; for the winter storms cover the ice with snow, often drifted, and the road-master "bushes the road"—that is, he marks with spruce trees, placed vertically in the snow, a course on the river which is deemed safe for driving, the ice being from three to six feet thick. In a snowstorm, these markings are invaluable, and, moreover, the novice needs to remember that all parts of the river's surface are not to be trusted. Where the current is swift and eddying, or tributaries flow in, the ice is treacherous, and this is true especially after a temporary thaw. Such a thaw is indicated beforehand by the cracking of the ice all over the river, making a continuous rumble like musketry fire. Those who know the river will still drive on it in a thaw, even if there are six inches of water over the ice; but woe to the newcomer who takes a chance! Especially is this true around the steamer wharves, where the eddying of the water underneath keeps the ice thin, so that seasoned farmers who cut corners by going close to the wharves may come to grief. On Christmas Eve a sled laden with supplies and Christmas presents broke through the ice beside a wharf. The driver and his son, and one of the horses, were rescued with difficulty, but everything else was lost.

So we see that a winter spent beside a frozen river carries its various excitements. But as April wears along, "When will the ice run?" is the favorite question. Long as the winter has been, it is surprising how quickly the great change happens, and spring bursts forth. Small brooks are already running high with melting snow, but the mighty river remains wrapped in stillness like a sleeping giant. Any day now, however, he may give a yawn, a stretch, and a heave, and, lo! with resistless power the ice will crack, break away, race down strea and keep moving till the mile-wide stretch of the riv becomes open water. Once we saw this phenomenon ju at dawn, while standing on the bridge. Great ice-flo come charging down until they strike the pointed sto piers. There you see them crack lengthwise. The cu rent lifts them up the piers almost to the parapet, a then they sink back slowly until caught once again the swirling current through the arches. As far up as t eye can see, those white masses advance, an endless pr cession from the far-off sources of the river. In some se sons they make an unbroken journey into the Bay Fundy, but in others there is a jam, and the floes mou and mount, backing up the waters of the river un dangerous ice-laden floods threaten the towns. Th either the jam breaks away or the risky job of dynamiti it has to be undertaken.

By this time, late in April, the sun shines warmly, a the snow melts fast, always reminding one of the falli of the waters in the days of Noah. The white sno blanket, from six to twenty feet deep, is pierced here a there by knolls of black earth like islands. Vegetati grows fast; the spring is here, and summer not far behin

It all reminds you of what the Psalmist said:

> He giveth snow like wool;
> He casteth forth his ice like morsels:
> He sendeth out his word, and melteth them:
> . . . . . the waters flow.

PRIORITIES IN LIFE

J. Manley Shaw

When the Government established priority ratings industry, everyone was affected by its program. Many the little things are no longer on the market. Shops clos or went into different production. All of life needed be readjusted. Priorities nevertheless are not new. It only a new way of saying that certain facts come fir Joshua at Shechem was facing a religious priority wh he said, "Choose you this day whom ye will serve." L must face its priority. Jesus faced it when, during H temptations, He hungered. Shall life be for bread alo or by every word that proceedeth from the mouth of Go In the garden of Gethsemane, He faced it again. Phy cal life or sacrifice? His answer, "Not my will, but thi be done," established the priority of God's will over p sonal comfort.

There are certain facts in life which if given prior establish the kingdom of righteousness. Truth is one them, plain everyday honesty. Most people are hon enough not to steal a neighbor's pocketbook, but hone must be greater than that. Strikes today, either of lab or of capital, jeopardize the freedom and life of a milli Americans. To steal or jeopardize those treasures is form of dishonesty far greater than taking a mere pock book. Such an honesty of living springs from loyalty one's better self and to one's neighbor.

A second priority is purpose. The kingdom of rig eousness can never spring from a hit-or-miss life any m than a Christmas tree can keep growing without its ro Purpose in life is a priority, and the purpose must greater than wealth. The tower of Babel could not re heaven, it was earth built. Neither can billions for fense alone bring peace. Such a kingdom of peace m be built of love and faithfulness, gentleness, forgiven of intelligence, understanding, and sacrifice. The Jo

(Continued on page 356)

The Family Page

by Bernice M. Wright

ping Our Children to Be Courageous

here are few parents among us today who are not lved in some kind of war activity. We are air-raid dens, auxiliary firemen, canteen workers, or students rst aid. We have hung blackout curtains, emptied attics, filled sand-pails, and purchased war bonds. hort, we have been so very busy in our war efforts home protection that many of us have neglected to are our children for war danger.

here have been differences of opinion regarding what should tell our children about the war. Many people that we should keep from our youngsters as many he facts of war as possible, even to the point of proiting the use of warlike toys. A Dutch woman has ntly written of her experience with her young son. had tried to keep from him all facts and suggestions war. She reports that when German planes flew over land and dropped bombs, her son, totally unprepared the experience, was terrified and suffered far more ously from the shock than did his younger sisters, om, because of their early age, she had taken no able to protect from talk of war.

hose who have had the most experience in handling dren in war times have come to believe that an hon- frank approach to the dangers of war is the sanest proach. Children sense danger when it is at hand, l we accomplish little by trying to conceal it. If we nit it and discuss it frankly and calmly with our ldren, they will trust us in this and other matters as ll. If we evade the truth and pretend there is no dan-, we not only harm our children by leaving them ally unprepared for what might befall them, but we ch them a kind of dishonesty unworthy of good ents.

It is felt by many child-guidance experts that children ould be told simply and directly of the possible dangers air attacks and the purpose and meaning of blackout eparations. Preparedness and caution are necessary in of life. Teaching the child to be prepared, if done in calm, sane manner, is far greater assurance against dister than keeping him totally unprepared and unaware happenings. This does not mean that we should disgard all caution in talking war propaganda before our ildren. Much that is said daily by all of us regarding e war is unwarranted and misleading. We should ard against filling children's minds with unfounded ct and wild rumors.

Secondly, it is recommended that we parents give to ur children some responsibility in the total air-raid preutionary process in our homes. There is no greater eans of averting anxiety than to keep busy. If children re left standing idly by while everyone else is busy in reparing against an air raid, it will be small wonder they do not become terrified. Rather, each child should e given a responsibility, something to do that will keep im busy. It may be to turn out the light switch, to draw the curtains, or to get games ready for the blackout period—anything that will take his mind off himself and give him something to do that will contribute to the good of others.

Thirdly, we must watch our own attitudes. If we are unstrung, hysterical, nervous, and jumpy, our children will be equally upset. A friend of mine recently told me of the experience of her daughter who lives in California. Shortly after the Pearl Harbor episode when the West coast was having frequent air-raid tests, the alarm sounded one night while this young woman and her husband and fifteen-month-old baby were seated at the supper table. There was no warning given, but the alert was the first notification they received and as a result they were unusually upset. They rose from the table and hurriedly moved into their temporary shelter which they had prepared. Although they thought they were being moderately calm, the baby became stiff with terror. The mother wrote following the incident that, although she thought she was being very composed, she realized later that her fifteen-month-old daughter was not accustomed to being grabbed from the supper table and rushed into another room, and the very act itself bespoke terror to her. We are responsible not only for our own attitudes but for the attitudes of our children. In our air-raid preparations we must prepare our attitudes and plan our behavior, as well as build and furnish our shelters.

In this total situation we are dealing primarily with the problem of courage, and out of this experience we can learn something about teaching our children courage for all of life. The same principles are involved: first, the recognition of the problem or the danger, in fact, the facing of life itself; and, secondly, preparation and practise in meeting it. Knowing what to do and acquiring the skill to do it are essential elements that go into the making of a courageous person. If we would help our children to be courageous we must give them methods and techniques for meeting difficult situations. But that is not enough. Having helped the child to prepare for new and strange experiences, we must stand by when he needs our encouragement and the surety of our presence. It is a difficult task for any parent to determine when and when not to give help. We have all seen the devastating effect on human life of too much protection, and on the other hand the many disasters that occur when there is no sense of belongingness and security. To be ready to help when one is needed, and at the same time to develop self-reliance on the part of one's children, is the parent's important task. Yet there is no greater ingredient to courage than the knowledge that there is someone in whom one can trust and upon whom one can always count. The child who finds this in his parent is well on the way to learning trust in God as he grows into adulthood. And finally, we again face the problem of example. The child is quick to sense in his parents courage, faith, and trust in God. If we would have courageous children we must be courageous parents.

Dr. E. Stanley Jones will conduct a series of evangelistic meetings in the churches of Providence, R. I., during the week of May 3. The meetings, which are sponsored by the Rhode Island Council of Churches, will have as a theme "Christ Is the Answer."

Rev. Samuel W. Irwin, at one time president of the Collegio Monte Mario in Rome, Italy, but now living in Washington, D. C., received word Easter morning of the death of his oldest child and only son, Warren Hamilton Irwin, in a hospital in Glasgow, Scotland. The young man volunteered for enlistment in the United States Navy the day after Christmas and sailed in March on convoy duty to a Russian port. He leaves his father and three sisters—Barbara, a registered nurse in Washington and enrolled with the Red Cross; Lois, the wife of a physician at the Los Angeles County Hospital, Los Angeles, Cal.; and Jean, also in California, who graduates from college in June of this year. When the Irwins were in Europe, Warren studied in the Jugoslavian schools and later in Monte Mario. He received his master of arts degree in 1940 from Louisiana State University. He was connected with the Youth Movement and held membership in the Fellowship of Reconciliation and the Mazzini Society. He was also a local preacher in The Methodist Church. Dr. Irwin's address in Washington is Benning Station, Route 1, Box 269.

The eightieth birthday of Horace A. Moses, well-known Methodist layman of Springfield, will be celebrated on Saturday of this week, April 18, with a party given in his honor at the state armory in Westfield by the employees of the Strathmore Paper Company, of which he is president. Added significance attaches to the occasion from the fact that this year marks the fiftieth anniversary of the company. It was on March 17, 1892, that Mr. Moses turned over the first shovelful of earth for the construction of the original plant in West Springfield. Mr. Moses is a devoted member of Trinity Church, Springfield, and gave very generously toward the construction of its present beautiful edifice.

Rev. William Grant Seaman of Portsmouth, Ohio, was killed in an automobile accident, April 7. Mrs. Seaman, who was with him, is in the Good Samaritan Hospital, Lexington, Ky., but is reported not to be very seriously injured. Dr. Seaman was born November 2, 1866. He graduated from DePauw University in 1891 and in 1897 received his doctorate of philosophy from Boston University. He was at one time pastor of Wesley Church, Salem, and of State Street Church, Springfield. When State Street Church united with St. Luke's to form what is now Wesley Church, he and his father-in-law, the late Rev. Charles F. Rice, were joint pastors of the new church for the first year of its existence. With the exception of a few years as professor of philosophy at DePauw University and a few years as president of Dakota Wesleyan University, Dr. Seaman spent his career in the pastorate. At the time of his death he was serving the Franklin Avenue Church in Portsmouth. He planned to retire at the session of the Ohio Conference this coming June. Perhaps his most conspicuous service was as pastor of the strong First Methodist Church at Gary, Ind. Besides his wife, he leaves three children—Dr. Miriam Van Gelder (Mrs. Philip Van Gelder) of Oaklynn, N. J.; William R. Seaman, an attorney of Cincinnati, Ohio; and Dr. Charles F. Seaman of Indianapolis, Ind.

Rev. R. P. Hobensack has resigned the pastorate of the Federated Church at Warren to enter the chaplaincy of the nation's armed forces. He is stationed at the Aberdeen Proving Ground in Maryland.

General Douglas MacArthur prizes among his many honors the degree of doctor of laws conferred upon him in 1929 by Western Maryland College. "It makes me proud, indeed, to have my name on its rolls," he wrote the late Dr. Albert N. Ward, then president. The distinction was conferred upon General MacArthur *in absentia* following his transfer from the command of the Third Corps Area to the Philippine Department. While stationed in Maryland, he had frequent contact with President Ward and several of the trustees and developed, as he himself expressed it, "great admiration and respect for the college." Western Maryland College was founded by Methodist Protestants in 1867. With the consummation of Methodist union, it became one of the 120 educational institutions of the newly formed Methodist Church.

The death of Dr. William Weidman Landis, professor of mathematics at Dickinson College, Carlisle, Pa., since 1895, occurred April 8 as the result of a cerebral hemorrhage. He had been a patient in the Carlisle Hospital since last November when he was stricken with a paralytic stroke. Dr. Landis, who was seventy-three years of age, was the ranking member of the Dickinson College faculty and dean of the junior class. He graduated from Dickinson in 1891, received his master of arts degree in 1894, and in 1907 was awarded a doctorate of science by Johns Hopkins.

Dr. William Adams Brown of New York will leave soon by clipper for London, where he will represent the Federal Council of the Churches of Christ in America at the enthroning of Most Rev. William Temple, until now Archbishop of York, as the new Archbishop of Canterbury. This is the first time that the non-Anglican churches in America have been invited to send a representative to an enthronization. The date of the coming ceremony cannot be made public for military reasons. Dr. Brown, professor emeritus in Unión Theological Seminary, has been active in the Federal Council for many years, is chairman of the joint executive committee of the American sections of the Life and Work and Faith and Order movements, and is one of the representatives from the United States on the North American Provisional Committee of the World Council of Churches. The representative of the Episcopal Church at the enthroning of the new archbishop will be Bishop James De Wolfe Perry of Rhode Island, who is in charge of the European churches of his denomination and who will represent Rt. Rev. Henry St. George Tucker, his successor as presiding bishop of the Episcopal Church. Accompanying Dr. Bro and Bishop Perry will be Dr. Henry Sm Leiper, American secretary of the Provisio Committee of the World Council Churches, of which Archbishop Temple the chairman, and Clifford P. Moreho editor of *The Living Church,* Milwauk Wis.

Mrs. William E. Austill, who with sons, Allen and Stephen, has been spend the winter in Los Angeles, Cal., so as be near her husband, Chaplain William Austill, now in service at Camp Robe will return to West Haven, Conn., in J to set up and conduct "Happyland Car for her sixth season. This camp is a part the work of the New Haven Hospital.

Chaplain (Lieut. Comdr.) James V. C pool is no longer at the Naval Air Stat Lakehurst, N. J., having been ordered sea duty on the U. S. S. "South Dakota.

Mrs. William N. Berry of Greensb N. C., has been chosen as the "Amer mother of 1942" by the American moth committee of the Golden Rule Foundat Mrs. Berry is fifty-two years old and mother of thirteen children.

The death of Annie M. Hickey, wi of Rev. David Hickey and mother Chaplain D. Harold Hickey, occurred Wednesday of last week in West Roxb Mrs. Hickey was born in Aylesford, N. August 1, 1854, the daughter of Rev. Mrs. Christopher Lockhart. She gradu from Mount Allison Ladies' College, S ville, N. B., and in 1877 was united in m riage to Rev. David Hickey. With her band, she spent more than half a cen in the service of the Methodist Church Canada. In later years she made her h with her son Harold, a member of the N England Conference, now serving as c lain at Fort Banks. Mrs. Hickey also le two other children and several grandchild Funeral services were held at the Da Dorchester Memorial Church, West Roxb on Friday afternoon, in charge of the tor, Rev. Irving W. Arnold. Interment in Walnut Hills Cemetery, Brookline.

Sterling Wesley Fisher, son of Rev. S ling Fisher of the West Texas Meth Conference, has become associated with James Rowland Angell, former presiden Yale University, in the organization of Inter-American University of the Air. Fisher came to his present position with National Broadcasting Company from directorship of educational programs for Columbia Broadcasting System. He wa cently awarded a citation by the Nat School Broadcasting Conference for sing contributions to the advancement o friendly exchange of radio broadcasts tween the Americas.

Miss Harriet B. Lamb, the oldest me of the Methodist Church in Holyoke, celebrate her ninety-seventh birthday Apr She has been bedridden in the hom Mrs. Alice A. Brewer of Southampto seven and a half years.

Rev. Robert Leonard Tucker of Indianola Methodist Church in Colu Ohio, has been invited to participate i annual meeting of the W. K. Kellogg dation, which is to be held at Battle C Mich. The subject of his address at gathering will be "Christians in a Wo

" Rev. Albert Buckner Coe of the First regational Church, Oak Park, Ill., will e other speaker on this program.

hop and Mrs. Herbert Welch spent day and Tuesday of last week as guests ean and Mrs. Howard M. LeSourd of ton. The busy program that had been nged for them included an informal l occasion Monday evening, when Dr. Mrs. LeSourd invited a few friends in to t Bishop and Mrs. Welch.

v. W. Jackson Burns has resigned the orate of St. John's Methodist Church, lford, and gone to California on account he serious illness of his mother. Mrs. ns accompanied him West.

Greenfield's new Sunday Union Vespers re very successful. The persons on the pro- m included Margaret Slattery, S. K. Rat- fe, Bishop G. Bromley Oxnam, Northland llege Choir, Professor J. Anton de Haas, d James Gordon Gilkey. The average endance was 508. The committee that nned the series consisted of Rev. John Whiteman, Rev. Ralph L. Rood, Rev. Albert Higgins, and Rev. Kenneth R. nley.

A large picture of the late Rev. John S. rnett, founder and superintendent for a mber of years of Pittman Center, Sevier- lle, Tenn., was unveiled at a memorial rvice held in the chapel at the Center on lm Sunday, March 29. The picture was esented by Mrs. Burnett, who, with her ughters, was in attendance at the service. ountain people came from miles around, any of them walking long distances to be resent. Dr. Robert F. Thomas, newly ected superintendent, presided at the service, which Rev. Ezra M. Cox, field secretary, nd Rev. Aaron H. Rapking of the Depart- ent of Town and Country Work repre- nted the Board of Missions and Church xtension.

Two public events are being planned by Christ Church, Methodist, New York City, o mark the completion by its pastor, Rev. Ralph W. Sockman, of twenty-five years of ervice in the ministry, spent entirely in Christ Church, formerly the Madison Avenue Methodist Episcopal Church. The anniver- ary service will be held next Sunday morn- ng, April 19, with Dr. Sockman delivering the sermon. Participating in this service will be Bishop Herbert Welch, who was presi- dent of Ohio Wesleyan University during Dr. Sockman's student days there, and Dr. John Pearson, who was at one time assistant pas- tor to Dr. Sockman and who is now district superintendent of the New York District. The other event in the celebration is an an- niversary dinner to be held at Christ Church on Thursday evening, April 23. On that occasion the speakers, in addition to Dr. Sockman, will be: Dr. Harry Emerson Fos- dick of Riverside Church, New York, and Dr. Henry Sloane Coffin, president of Union Theological Seminary, as representatives of non-Methodist church groups; Dr. Frank E. Mullen, vice-president of the National Broad- casting Company, as representative of Dr. Sockman's radio audience; and Bishop Fran- cis J. McConnell, as representative of The Methodist Church. There will be special rec- ognition during the evening for the ninety- three present members who have been affil- iated with Christ Church throughout the twenty-five years of growth and develop- ment.

Ohio Wesleyan's centennial fund drive, launched a year ago, has now passed the $700.000 mark, it is announced by President H. J. Burgstahler. This represents the sub- scriptions of more than 7200 individuals, ac- cording to Dr. Burgstahler.

Recent figures from Washington show there are 1439 army chaplains on active duty. Of these, 1058 are Protestant, 362 Roman Catholic, and 19 Jewish.

The radio broadcast by Rev. T. M. Cali- andro, pastor of the Italian Methodist churches of Portland, Maine, on Sunday morning, April 26, at 8.30 A.M., over Sta- tion WCSH, will be dedicated to Bishop G. Bromley Oxnam and the members of the Maine Conference, which will then be in session in Waterville. Three of the bishop's favorite hymns will be sung by the Italian Methodist choir. Mr. Caliandro, who will not be able to attend the Conference, will direct the broadcast and preach.

Dr. Howard Fox's article "Leprosy in the United States," which appeared in the March 11 issue of ZIONS HERALD, was originally published in *Song after Sorrow*, the quarterly magazine of the American Mission to Lepers.

The trustees of the Maynard Methodist Church have sold the land and building at the rear of the church for $6000, which has been applied to reduce the mortgage on the church. The total indebtedness on church and parsonage is now $9000. With the burden of debt lightened, the members see hope of continuing their efforts to put the church on a much better financial foundation. The church is observing the seventy-fifth anniver- sary of its founding during the four Sun- days April 12 through May 3. The pastor, Rev. Herbert F. Fulton, is preaching a series of historical sermons at the morning ser- vices. The evening speakers are four for- mer pastors, who are being heard in the order named: Rev. J. Rex Shepler, Rev. E. B. Marshall, Rev. Ernest Lyman Mills, and Rev. David M. Angell.

The senior choir of the Methodist Church of New London, Conn., completed on Eas- ter three years of continuous broadcasting of the program of old hymns, called "Lights Along the Shore," on Tuesday evenings for the benefit of the sick and shut-ins of the community. This program, sponsored by the local station WNLC, is built on the theme of the hymn "Let the lower lights be burn- ing." It is the most popular program on the station from the standpoint of requests. Rev. Oliver W. Bell is pastor of the church.

A technique by which Methodist woman- hood can "mother" and "big-sister" Meth- odist young men away from their own homes in the army and navy and in defense work has been worked out by Mrs. Lenore E. Porter, secretary of student work of the Woman's Division, and her associates. Intro- duction cards have been prepared to be signed by the pastor and local secretary of student work of the Woman's Society of Christian Service and, when filled out, pre- sented to each departing youth to facilitate his making friends among Methodists in his new location. Census cards also are obtain- able to be used to convey information to churches in camp or defense centers concern- ing Methodist young people recently moved to their communities. Hospitality commit- tees are being organized in these war-time youth centers to give special attention to the incoming young people from distant churches and to cooperate with the Christian commis- sion for camp communities in setting up suit- able interdenominational church youth pro- grams. Cards and information for this move- ment can be obtained from the Literature Headquarters, 420 Plum Street, Cincinnati, Ohio.

Methodist colleges and universities dur- ing 1941 received gifts totaling more than nine million dollars, according to figures compiled by Dr. John O. Gross, secretary of the division of educational institutions of the Board of Education of The Methodist Church. This report represents major gifts made to only twenty-eight of the denomina- tion's 120 universities, colleges, and junior colleges. The largest single contribution was a gift of $2,500,000 from James E. MacMur- ray of Pasadena, Cal., to MacMurray Col- lege for women in Jacksonville, Ill. This was accorded a citation in the latest Who's Who as the "most substantial gift of money and securities in relation to total endowment and plant value made to an American insti- tution of higher education during the period 1940-41." Cited also by Who's Who was Mrs. Henry Pfeiffer of New York City. Her educational benefactions from the estate of her late husband during the last year total $1,487,500. One million of this was dis- tributed in amounts ranging from $30,000 to $150,000 to each of fourteen Methodist colleges. To another, Clark College (for Negroes) in Atlanta, Ga., went a special gift of $400,000. Added to Mrs. Pfeiffer's gift to Clark College was a contribution of $750,000 from the General Education Board and $100,- 000 from the Rosenwald Foundation. The second largest gift on the list was $2,000,000 to Northwestern University from the late Mrs. Joy Morton of Chicago for the purpose of erecting a hospital on the Chicago campus of the university.

With Our Writers

PERCY M. HICKCOX, Fort Benjamin Harrison, Ind.; chaplain with the rank of major in the United States Army; member of the New England Conference of The Methodist Church.

CLEMENT B. YINGER, Haverhill; pastor of Grace Methodist Church.

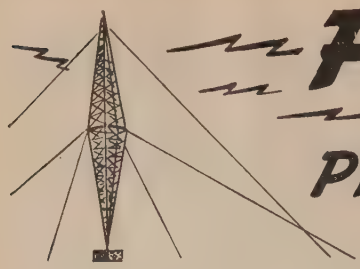
DANIEL W. STAFFELD, Boston; director of weekday church schools, Massachusetts Council of Churches.

EUGENE R. BALSLEY, West Lafayette, Ind.; minister to students of the Wesley Foundation, Methodist Student Center at Purdue University.

EDWARD W. HEARNE, Bay City, Tex.; a New Englander who has been a winter visitor in the Southwest.

G. STANLEY HELPS, Stoughton; Method- ist pastor.

J. MANLEY SHAW, Taunton; pastor of Calvary Methodist Church.



FLASHES FROM THE PRESS OF THE WORLD

Let's Try to Be Decent

[*The Christian Leader,* Boston, Mass.]

It is not seemly to pretend to know so much about the war and to indulge in such loud criticism when we are not in possession of the facts. It is not seemly to criticize Britain or Russia, the Dutch, the Chinese, or our other allies. The people who are competent to criticize the Russians live in Russia, and the people competent to criticize the others live in their respective countries. We just make bad blood and play into the hands of our enemies when we indulge in slurs upon our friends and helpers.

This does not mean that we favor limiting the right to criticize, but it does mean that we favor people not being so terribly stupid as to exercise the right when only harm can come from it.

It is not seemly to take advantage of a crisis to try to fasten a closed shop upon the nation or to apply in war time the limitations as to hours and pay applicable only in peace time. It is not seemly to make more than a six-per-cent profit on an investment or to pay exorbitant salaries to management.

There are countless illustrations of heroism and self-sacrifice all about us. They serve as a background, however, to make what is small, petty, domineering, mean, avaricious, stand out in glaring relief.

If we can't have true patriotism, let us try for decent conduct.

The Case of Lew Ayres

[*The New York Times,* New York City]

If all Americans believed, as Lew Ayres does, the "creed of non-resistance to evil," the Nazis could do whatever they wished in this country. If all humanity believed the same creed, there would be no Nazis and no war. A minute handful of Americans do believe this creed. We have no reason to hope, from what we know of the human mind and human emotions, that the whole world will accept it in any time we can foresee. But let us not on that account hold back an honest tribute to a man who gives up a rich career and faces public ridicule and contempt because he will not hide the faith that is in him.

Those who are tempted to throw stones at Lew Ayres would do better to ask themselves what their own faith is, and with how much forgetfulness of self they are living up to it. The avowed faith of the vast majority of people in this country is that no sacrifice is too great if it will help beat down the Nazi abomination. We think that the men whose lives and deaths have testified most eloquently to this faith are the ones who would come closest to understanding Lew Ayres, though disagreeing with him to the last syllable.

When those of us who aren't even eligible for the armed services have paid every cent of our federal taxes cheerfully, have accepted all the little war deprivations, not only in the letter but in spirit, have put away our jealousies, our private ambitions, and our intolerances, have made in our own lives a shining example of what resistance to evil can be, then let us, if we will, pass a moral condemnation on non-resistance. And then, perhaps, we won't wish to. It is a doctrine for the otherworldly and for saints, and there will never be enough of those to interfere with our war efforts.

"Our Spite Runneth Over"

[*The Carillon,* Trinity Methodist Church, Springfield, Mass.]

There are such big and vicious evils in the world, against which we are all in mortal conflict, that one would suppose they would absorb all the venom out of our spirits. Confronting such monstrous wrongs, how can we have any censorious moods left for the slight and familiar human imperfections around us? Is it possible to complain over the leaky faucet while a devastating flood roars in?

Yet such is human nature that the vast outrage stimulates, rather than sublimates, our petty irritations. We can't reach Hitler, so we take it out on John Jones. Frustrated in our passion to hit the Japanese personally, we release our pent-up bile at Congress—or whoever or whatever may be handy as an easy target. In an emergency, the wife and children may have to do. Our spite runneth over, and it has to land somewhere.

I have heard more unfair, uncalled-for personal abuse, carping criticism, scandal, slander, suspicion, insinuations, innuendos, backbiting, trouble-making, faultfinding, in the last five months than I had heard in the previous five years.

C'est la guerre. But unhappily, the casualties are not our enemies. Too often they are our friends.

Not to mention ourselves.

Youth vs. Maturity

[*The Presbyterian,* Philadelphia, Pa.]

We have long felt that there is a pernicious and false opposition set up in our church life between youth and maturity. We were therefore deeply interested to hear one phase of this matter dealt with in a report recently submitted by Rev. Dr. Thurlow Fraser, chairman of New Jersey Synod's Committee on Evangelism, when he said: "Success is not a matter of the youth or age of pastors. The same study [referring to some researches Dr. Fraser made in New Jersey Synod] showed that the largest proportionate returns were almost equally divided between churches whose pastors were in the early prime of their ministry and churches whose pastors were in its rich fruition, threescore years, or even over threescore years and ten. That favorite subject of dispute in pulpit committees, young candidates versus old candidates, is a false issue. Passion for souls is not calculated by years. It is measure by vision of the kingdom of God." We ar happy to repeat these helpful words. Withi the congregation, while there is undoubtedl a proper variety of methods to be used wit youth and with older people, still we are o the opinion that segregation has in gener gone too far, and the corporate life of th church is injured by undue stressing of ag lines. Young and old worship together i the family, and we believe they do in th church. We recall a remark made by D G. Campbell Morgan when shown a repo that he had been unusually successful wit young people. He replied: "I never preache a special sermon exclusively 'for youn people' in my life." He never divided h listeners by age. His ministry strongly a pealed not only to youth, but to matu hearts as well.

Negroes in the Navy

[*The Christian Science Monitor,* Bosto Mass.]

"A first-class fightin' man" is the Amer can Negro, as members of his race ha proved in several wars. The decision of th Navy Department to accept enlistments colored men as seamen, privates, and no commissioned officers in the naval ar marine reserve is a wholesome departur Negroes heretofore have served in the na only as cooks, stewards, and mess boys. Th now may be formed into combat units.

This does not mean that they are to scattered through the ranks of white seam and petty officers. Secretary Knox indicat that they will be assigned to segregat duties, so as to avoid problems that mig arise from association in the same duties the crowded quarters of warships.

One imagines the colored personnel mig be assigned to certain storerooms, boil rooms, or shore establishments, might for gun-crews for merchant vessels, and eve tually might man some particular ships, colored troops have long made up certa regiments in the army.

This policy will scarcely satisfy a numb who believe, with basic correctness, that t American system demands complete equal of opportunity in every respect. Yet it w commend itself to those who have practic first-hand knowledge of the situation. T effects of race prejudice are not obliterat merely by ignoring the fact that the pre dice is present; the prejudice itself must dissolved and overcome by education and perience.

This is a gradual process in which ea race has some part to fulfil, something learn of appreciation and respect for t other's good qualities and capabilities. T common task which both now have in pelling an enemy whose very teachings ex a theory of master and subject races shou help to dissolve the barriers of misund standing.

Looking Toward the Altar

SANCTUARY OF THE NEW BETHANY METHODIST CHURCH, ROSLINDALE

ew Church Consecrated

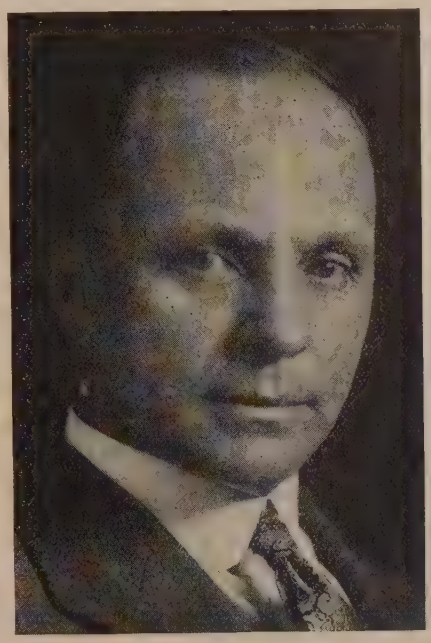
Consecration services for the new brick onial edifice of Bethany Methodist urch, Roslindale, have been in progress ce March 15 and will continue through ril 26. The district superintendent of Bos- District, Rev. William Gunter, delivered sermon on the morning of March 15 d consecrated the church building. In addi- n to the pastor, Rev. E. Nordin Gilbertson, following preachers have been heard at her services in the series: Rev. Everett E. ckman of St. Paul's Methodist Church, nn; Rev. Eaton B. Marshall of Dedham, former pastor; and Rev. G. Vaughn Shedd First Methodist Church, Melrose. On lm Sunday, there were nineteen baptisms, urteen persons were received into full mem- rship, and five came by letter. On Easter ening a musical service was presented by rs. Helen Christensen, church organist, and rs. Alise Kimball O'Handly, soloist, with rs. Otelia S. Gilbertson, reader. The con- cration program will be concluded with a reaching Mission, April 19-26, when Rev. verett E. Jackman will be the preacher.

The new church stands on the site of the rmer edifice, which was destroyed by fire n November 20, 1940. As one approaches e Cummins Highway entrance to the new hurch, one is attracted by the large blue oors, which symbolize loyalty. Above the looors is a carved pineapple, a symbol of hos- itality. Above the pineapple is found the ircular window, a symbol of eternity.

The architectural features of the interior f the sanctuary focus the worshipers' eyes pon the cross. The candlesticks, dossal, eredos, fenestrations, chancel with built-in ulpit and lectern, altar, baptismal font, lergy stalls, choir stalls, and other equip- ment for the service of worship and the sac- raments enhance the atmosphere of worship. Lighting is indirect. The three steps lead- ing up to the chancel symbolize "faith, hope, and love."

On the tower there are four urns, symbols of the four Gospels, ready for the blessings that may come from heaven. The blue dome symbolizes loyalty, as well as the blue of heaven. In the center of the dome is found the gold-leaf ball symbolizing the earth with a torch at its center, pointing heavenward.

The facilities of the church are adequate for a large working congregation. The sanctuary has a seating capacity of two hundred. The fellowship hall and vestry has a dining seating capacity of three hundred. The large chapel accommodates one hundred fifty persons, the little chapel forty-eight, and the parlor eighty. The kitchen leaves nothing to be desired from the standpoint of both convenience and attractiveness. There is a modern stage. The church has all the other necessary facilities to carry on the work of the church school and other activities of a twentieth-century organization.



E. Nordin Gilbertson

PASTOR OF BETHANY CHURCH

Memorials for the new church have been given as follows: altar, in memory of Maud M. Fogle, by her husband; two candlesticks by Mr. and Mrs. E. E. Miller in memory of Emma B. Miller and Mary T. Miller; two alms basins, one by the Bowering family in memory of Dorothy Bowering Toy and the other in memory of Mr. and Mrs. John Wheelock by the family; two flower vases by Mr. and Mrs. Frederick Jewett in memory of their daughter, Edith Mae; a choir pew in memory of Crawford H. Buker by his parents. Other gifts, with the donors, include: pulpit, Mr. and Mrs. Wesley P. Goudie and family; lectern, Mr. and Mrs. Crawford Jewett and Carl Jewett; cross, Charles Baird; clergy stall, Mr. and Mrs Frank R. Bridges; flower vase, Mr. and Mrs. Frank Coleman; electric clock, George R. MacLeod. In all, more than $3600 was contributed in special gifts and memorials.

The church was erected at a cost of $60,000. To help finance the building project, about 25,000 "bricks" were sold at ten cents apiece. Plans have been made for the systematic reduction of the remaining indebtedness on the structure.

Arland A. Dirlam was the architect, and W. M. Bogart the contractor. The planning and building committee consisted of C. Temple Allen, chairman; Clifford Jewett, Mrs. E. D. Sturtevant, Kenneth Crook, and the pastor.

Mortgage Burned

Wednesday, April 8, was a happy day for the members and friends of the Methodist Church at Mars Hill, Maine. In 1931 a number of additions were made to the church buildings at a cost of $2800. At that time $1000 was subscribed by the people of the church and town, and plans were made to take care of the remainder the following year. But there followed the poorest year for potato prices in the history of Aroostook County, the bulk of the crop selling at thirty-five cents a barrel. Three hundred dollars was donated toward the church debt by the district superintendent, and the Ladies' Aid undertook to raise the remainder, at the same time mortgaging the parsonage. During the ensuing years this mortgage was reduced gradually until, at the beginning of this Conference year, $850 was needed to complete the payment. This amount has now been subscribed, $600 having been collected by the pastor, Rev. Victor P. Musk, in a week.

On April 8, more than one hundred people sat down to a Victory Banquet served by the women of the church. Following the dinner, Mr. E. A. Welch presided at the meeting, the highlight of which was the burning of the mortgage notes. During the meeting the chairman announced tentative plans for beautifying the chancel of the church this summer.

In view of the fact that the Mars Hill church has a total membership of only thirty-one, the success of the money-raising effort just brought to completion is especially noteworthy.

——There is an old saying that "God is on the side of the centuries against the hours." There are times, such as those in which we now live, when it is difficult to believe that this statement is true. But world wars, class hatreds, racial antagonisms—these and their kindred evils—are not the last word. God is still sovereign. And a thousand years in His sight "are but as yesterday when it is past." Evil may have its hour of triumph, but the centuries belong to One "who worketh all things after the counsel of his own will." As James Anthony Froude has written, "one lesson, and only one, history may be said to repeat with distinctness: that the world is built somehow on moral foundations, that in the long run it is well with the good, and that in the long run it is not well with the wicked."—*Christian Observer.*

NEW CHANCEL OF ST. JAMES METHODIST CHURCH, STONEHAM

Added Beauty

St. James Methodist Church, Stoneham, has installed a new chancel and furniture, and rebuilt and enlarged its organ. The sanctuary of this church has long been recognized as one of the most worshipful in the Conference. The windows are especially beautiful and rich in symbolism. The present building was constructed during the pastorate of Dr. Frank W. Collier and was dedicated in 1910. It stands as a monument to careful planning and forethought. The new chancel fits into the design of the architecture of the church as if it were a part of the original plan.

The new pulpit, lectern, choir stalls and frontals, organ console, and parapet are of dark oak, handsomely carved with appropriate symbols. The altar is of oak, natural finish. On the front of the altar are three panels suggesting the Trinity, and on them are carved the grape and passion flower as symbols of the sacrifice of Christ. A red dossal with a cathedral design and riddle curtains of gold and red are suspended from the reredos. This furnishes a striking background for the cross, which rests with candlesticks upon the retable above the altar. Indirect lighting adds to the mystical beauty of the setting.

A series of dedicatory vespers began March 8 with an organ recital by Earl Weidner, Boston organist, assisted by William Weigle, baritone. The congregation taxed the seating capacity of sanctuary, balcony, and chapel.

On March 15, Rev. H. Daniel Hawver, superintendent of the Northern District of the New Hampshire Conference, formally dedicated the chancel and organ and preached the dedicatory sermon. The choir of St. James Church, assisted by Carol Corkum and Dwight Papps, furnished the music. The church organist, Mrs. Alice Pray, gave a brief recital.

Dr. Fred Winslow Adams preached the sermon, March 22, and interpreted the meaning of chancel worship. His theme was "The Drama of the Ages." The St. James choir sang.

An unusual service was held March 29, when the youth of Stoneham were special guests. Rev. George A. Butters of Arlington was the preacher. Carlton Booth, tenor soloist, of Boston and Providence, sang two groups of solos. Mrs. Ira J. Roberts was the guest organist and accompanist. A brief recital preceded the service. The congregation filled the church to capacity.

On Tuesday evening, March 24, there was a catered banquet in St. James Hall. Decorations were pleasing, and the banquet was served by candlelight. Former pastors and men who entered the ministry from St. James, with their wives, were guests of honor. Present representing the first-named group were Rev. and Mrs. C. H. Stackpole, Mrs. L. W. C. Emig, Rev. and Mrs. Mont M. Thornburg, Rev. and Mrs. Burton B. Smith, and Rev. Hobart F. Goewey. Those who had entered the ministry from St. James were Rev. and Mrs. Willard C. Arnold, Rev. W. Lorimer Sargeant, and Miss Stromberg. Dr. Emig was unable to be present because of illness, but sent his greetings and best wishes by Mrs. Emig. Rev. Ira J. Roberts, pastor of the church, served as toastmaster, and each of the ministerial guests responded with remarks.

A memorial gift for the chancel in memory of Emil W. Schaefer, a former trustee of the church, served as a challenge to the members of the congregation to rebuild the organ. The necessary funds for that purpose have been provided either by cash or by subscriptions.

Mr. Roberts received his appointment to Stoneham on May 1 of last year, following Rev. Robert S. Hall, who went into the army as a chaplain.

Missionaries—Latest News

The party of twenty-two Methodist missionaries evacuated from Malaya to Java just before the fall of Singapore and later evacuated from Java to Melbourne, Australia, arrived on Easter Sunday in San Francisco, Cal., as announced in last week's HERALD. The party is headed by Bishop Edwin F. Lee of Evanston, Ill., who for the last twelve years has been in charge of Methodist missionary work in Singapore, the Malay Peninsula, Sumatra, and the Philippines. Bishop Lee reports that the party had "an anxious but satisfactory journey" across the Pacific. After a few days' rest in San Francisco, the missionaries are planning to go to New York or to their several homes.

Besides Bishop Lee, the group includes Mrs. Lee and the following: Rev. Raymond L. Archer, superintendent of the Malaya Mission, and Mrs. Archer, whose home is in Pittsburgh, Pa.; Rev. and Mrs. Preston L. Peach of Mitchellville, Md.; Mr. and Mrs. Paul Thomas of Arlington, Va.; Rev. Carleton H. Foss of Boston, Mass.; Rev. Dudley Ingerson of Whitestone, N. Y.; Miss Thirza E. Bunce of Middlebury, Ind.; Miss Norma Craven of Wausau, Wis.; Miss Edna M. Dahlin of Mayville, N. Y.; Miss Hazel M. Depler of Duncombe, Iowa; Miss Carrie C. Kenyon of Connellsville, Pa.; Miss Mildred Kerr of Titusville, Pa.; Miss Emma Olson of Viroqua, Wis.; Miss Lois Rea of Linesville, Pa.; Miss Mechtild Dirksen of Valhalla, N. Y.; Rev. and Mrs. Eugene McGraw of Centerville, Ind.; and Miss Mabel March of South Gate, Cal.

While the Board of Missions and Church Extension of The Methodist Church has received no direct word concerning or from its score of missionaries in Manila, P. I., since the entrance of Japanese forces into that city there is reassurance of their safety—and the safety of missionaries of other denominations—in a cablegram received by the Presbyterian Board of Foreign Missions through the Department of State. This message, relayed by Acting Secretary Sumner Welles, states that there are no known missionary casualties at Manila, and that missionaries (including those from other fields who were passing through Manila when war started) have been "released for service." The Presbyterian board lists some twenty missionaries in Manila; the Methodists have about as many more. So far as is known, all denominations are being treated the same way by the Japanese.

A missionary from Africa and the son of another arrived in the United States a few days ago after an experience that nearly cost them their lives. Miss Sarah King, educational missionary in Nyadiri, Southern Rhodesia, and Robert Gates, son of Rev. and Mrs. Robert C. Gates, missionaries in Old Umtali, Southern Rhodesia,—returning home to enter college,—were on a vessel sunk by an enemy torpedo off the coast of Virginia. The lifeboat on which they left the sinking vessel was later capsized by waves, and they were thrown into the water. Miss King was able to swim to a raft and was later rescued by another lifeboat, Robert being in the same boat. They were taken to Norfolk, Va., and cared for by the Red Cross for several days. Miss King lost all her belongings when the first lifeboat capsized. Both have recovered from any ill effects of their experience.

The brief cable "Fuller arrived," received by the Board of Missions and Church Extension at 150 Fifth Avenue, New York, on April 9, brought word that Glenn V. Fuller, who late last year was named by the board to be treasurer of all its mission work in both Free and Occupied China, with headquarters in Chungking, had reached his destination, after four months of hazards and of determination. The cable was dated from Chungking and was signed by Rev. C. Bertram Rappe, superintendent of Methodist work in Free China. Mrs. Fuller—the former Miss Margaret Straith, who was a nurse in Peitaiho, China, when she married Mr. Fuller in 1922—is living in Claremont, Cal., with their three children, hoping when hostilities cease to join her husband in Chungking.

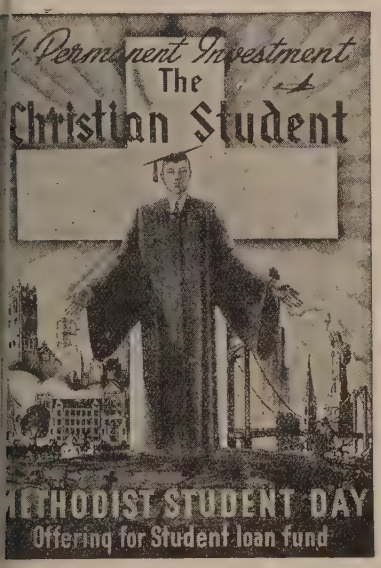
ethodist Student Day

seventy-first annual Methodist Stu- Day will be observed by the Methodist mes in all parts of the country on June r. Harry Wright McPherson, director Student Loan Fund of the Methodist of Education, announced in Nash-

that day, originally known as Chil- or College Day, contributions will be ed for the Student Loan Fund, pro- g loans for those students who other- might not be able to secure a college tion.

is fund was originated in 1868 at an al Conference of the Methodist Epis- Church. At that time, a committee was ed to lay plans for assistance of young e in college. In 1872, Children's Day ne a law of the church, and the fol- g year a total of $300 had been dis- d.

ce that time, more than 55,000 students 181 Methodist and accredited non-



thodist schools of learning from coast to st have been aided. Recognition of co- ucational learning has also advanced, with men representing one third of the number borrowers from the fund in the 1940-41 ool year. Approximately 6000 loans aggre- ing $325,000 are now made annually. In seventy years since its inception, the volving fund has loaned more than $9,500,- 0.

The fund provides loans at a minimum te of interest, and is repaid by the student rrower as quickly as possible. Prompt payment of the loans has been made in der that the revolving fund may be kept its highest peak so that an ever-increasing mber may benefit.

Observance of Student Day this year calls r the fullest cooperation on the part of eryone to make the 1942 contribution one the largest in the history of the fund, Dr. cPherson said.

"Never before has education with the hristian emphasis been more needed. A ar-torn secular world menaces all that hristian idealism and democracy mean. We ust keep the high standards that have al- ays characterized our institutions of learn- ng, and make it possible for our young people to continue their education in those schools," Dr. McPherson pointed out.

"The war emergency, causing many students to crowd the four-year college course into three years, makes it necessary," he continued, "to lend as much in the shorter period as formerly was allocated in four years or more. In addition, the multiplication of appeals for funds for other worthy causes makes it necessary for concentrated effort on the part of all persons if the fund is to continue its good work in these years of stress."

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Is there intelligence enough in the Christian community to discover the techniques whereby the Christian ideal may be translated into the realities of world life? Or is it a question of will, and can religion reach the will to the end that crusade may begin?

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THE OBJECTIVE OF THE CRUSADE

In its counsel of perfection Christianity creates the divine discontent necessary to progress—in its doctrine of giving of self, in creating the staying power essential to conquest. What is the meaning of the Kingdom of God for today?

THE OBSTACLES TO THE CRUSADE

Ethically, we are cursed by low visibility. Idealistically our ceilings are too low. It is the regenerating spirit of religion that is needed to provide the atmosphere as well as the drive that removal of obstacles demands.

THE INDIVIDUAL AND THE CRUSADE

The age-old problem of the One and the Many is before us. The basic issue is the integrity of the individual who must incarnate the ideal toward which he moves.

THE LEADER OF THE CRUSADE

Jesus enunciates the doctrine of leadership, "Follow me." In Him the ideal becomes incarnate. He becomes the unifying power with the right to command resting upon the identity of His will with the will of God.

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"I Refuse to Be an Alien!"

The Japanese pastor of the Pasadena (Cal.) Union Church, Rev. Kengo Tajima, recently wrote this letter to "my dear Japanese people everywhere":

"There are many things that I wish to tell you individually or in groups, but I have few occasions to see you; so I take this way of speaking to you. . . .

"Let us remind ourselves that, at such a time as this, only the best is good enough. We must really be at our best, in every way. We must be physically fit, mentally alert, temperamentally balanced, and spiritually sensitive, understanding the will and plan of God for each of us.

"I do not hesitate to say that, as far as my present earthly life is concerned, I have given up every connection and tie with my old country, Japan, except my earnest and sincere desire for her salvation as her salvation is in God's plan. On December 7, 1941, I pronounced death to my old self and to this old world. If I still live, I live to see and realize a new world—a decent world as President Roosevelt terms it, a just and durable peace as many Christian people are working for, or that world which Jesus pictured in the words 'Thy will be done in

earth as it is in heaven.' If after the war the same world comes back which existed before the war, I do not care to be living in it. So I will give every iota of my being to help this new world come. I like to see my children give themselves to the same cause in ways they intelligently chose. *And I firmly believe that for those of us who live in the United States, whether citizens or non-citizens, this new world should be striven for in our common devotion to the United States.* In the letter of the law I am an enemy-alien. But in the spirit I am free. I refuse to be an alien. I shall live and pray and work for the good of this country. This, I can do sincerely, because, having lived in the old country, I can appreciate this country better.

"What does loyalty to America mean? It means believing in America, that in God's plan the forefathers of this country brought forth on this continent a new nation, conceived in liberty, dedicated to the proposi tion that all men are created equal, that America is the hope of the world. I do not close my eyes to many imperfections in the nation. Democracy is something to be developed by the people together. So with my feet firmly on the ground, and my eyes looking on the stars, I keep my hands busy working for America as God has her in His mind."

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TUESDAY, MAY 5

6.00 P.M.—Dinner and round-table discussion.
"Review and Preview," led by L. O. Hartman, president of the Associated Church Press and editor of ZIONS HERALD.

WEDNESDAY, MAY 6

10.00 A.M.—"Editorial Trials and Triumphs."
(a) "One Hundred Years Ago." Ralph Stoody, director of Methodist Information, New New York City.
(b) "Today." A. W. Plyler, editor of the *North Carolina Christian Advocate,* Greensboro, N. C.
Discussion.

7.30 P.M.—"What's the News?" Sam Welles, religion editor of *Time,* New York City.

8.15 P.M.—"Publicizing the Church in the Secular and Religious Press." Osborn Hauge, in charge of publicity for the United Lutheran Church, New York City.
Discussion.

THURSDAY, MAY 7

10.30 A.M.—"Publishing the Truth in War Time." Ralph Ingersoll, editor of *PM,* New York City.

11.30 A.M.—"Training for Journalism." A discussion led by Dean Carl W. Ackerman of the Columbia University Graduate School of Journalism, New York City.

2.30 P.M.—"Free Press: Is It Too Much and Too Free?" R. H. Markham, staff correspondent of *The Christian Science Monitor,* Boston.
Discussion.

3.45 P.M.—Business and election of officers.

Priorities in Life

(Continued from page 348)

town flood was caused in part by the failure of the dam to hold water. But more lives are lost and spirits wrecked because the purposes of life are not strong enough to hold the floods of temptation and trial.

The third priority is to recognize the divine in human life. Humanity and divinity are not like oil and water, which do not mix, but rather like fragrance and oil, creating a perfume. The problem is not one of God's entering life, but of our recognizing the Eternal operating in our lives. "I will never leave thee, nor forsake thee," He promises, and what an expectancy it gives to life. Wherever men turn, there is the miracle of God's presence. At work or at worship, God is present to give strength and direction. A life giving such priorities to the divine discovers that life is shot through and through with glory. Such a life is "life eternal."

Civilization is in dire straits. Much of has collapsed, and more of it is falling. T church also has been shaken, but it is found upon a rock and the gates of hell shall n prevail against it. The great priorities Christianity will stand, for they have und gone many another collapse and they a truths eternal. Whether individual chur members will stand is another matter. Th depends upon their priorities—upon h closely they are tied to the Master. Trial by fire, and Christians are being tried. Som day peace will come and they will be tri again. Whether the peace will breed mo hatred and injustice depends upon the ter of the treaties of peace—whether the treaties follow the priorities of the Chri "I am the way," said Jesus, and Christi hearts answer, "Amen." "Follow me," sa Jesus. Recognizing the priorities in His li let Christian men and women follow Hi into the garden, where on bended kne they will be given strength to say, "Not m will, but thine, be done."

Maine Conference

PLEASANT STREET METHODIST CHURCH, WATERVILLE

Wednesday, April 22—9 A.M., Conferen examinations. 4 P.M., District Conferenc 5, Preachers' Aid Society. 7, opening of C ference, Bishop G. Bromley Oxnam pres ing: recognition service for retired minist and their wives, address by Rev. C. O. Per memorial service, address by Rev. H. Grant; holy communion.

Thursday—8.30 A.M., Quiet Hour: R E. C. Flood, Conference chaplain, presidin address, Rev. Frederick M. Meek. 9.30, C ference session: roll-call, organization, f ternal greetings, reports of Maine Cour of Churches and Conference Board of E cation. 2 P.M., executive session. 2, Woma Society of Christian Service: addresses, M Esther Dixon of Philadelphia, Pa., and M H. W. Selby of West Newton, Mass. 4, spirational Hour: address, Dr. Roy L. Sm of Chicago, Ill. 6, Boston University banq 7.30, anniversary Board of Conference Cla ants: address, Dr. Charles L. Calkins of C cago.

Friday—8.30 A.M., Quiet Hour: addr Rev. Cymbrid Hughes. 9.30, Conference sion: district superintendents' report; rec tion of class; Bishop's Hour. 2 P.M., Con ence session. 4, Inspirational Hour: addr Dr. Smith. 8, lecture.

Saturday—8.30 A.M., Quiet Hour: addr Edgar T. Welch of Westfield, N. Y. 9 Conference session. 3.30 P.M., meeting of members: address, Edgar T. Welch. 3 meeting of ministers, Bishop Oxnam siding. 3.30, Conference Youth Fellows 5, address, Dr. Roy L. Smith. 6, youth l quet: address, Dr. Y. C. Yang of Ch 6.30, Conference banquet: addresses, Bis Oxnam and Dr. Roy L. Smith.

Sunday—9 A.M., love-feast, Rev. C. Brooks presiding. 10.30, Waterville H School, morning worship: sermon by bis 2.30 P.M., ordination service, followed by C ference consecration service. 7, missio rally, address by Dr. Yang; reading of pointments.

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'orcester District Letter

★

IN L. CAIRNS, Superintendent

T Worcester District Conference was d n Wesley Church, Worcester, March 9. s te of inclement weather and difficulties t nsportation, a good number of pastors d aymen were present. Addresses were by representatives of the Boards of ns and Temperance.

. Franklin D. Tappan, president of the ester District Woman's Society of Chris- n Service, is doing excellent work in organization. This district contributed of the more than $2800 raised by the England Conference Society to cover eficit in the 1941 budget.

e new pastor at Framingham, J. H. y, has added new members to the h and has increased attendance. The an's Society of Christian Service has nted a brass cross and candlesticks for altar and made valuable additions to h and parsonage furnishings.

enty-four new members have been add- o Chestnut Street Church, Gardner. r the leadership of the pastor, Loren rain, the church has completed the pay- of $4000, the amount necessary to for the last bill of a twelve-year out- ing indebtedness.

e Highland Union Church in Lowell nues to grow under the leadership of V. George. The church debt has been antially reduced and the membership ased. The salary was advanced last year, another increase of $100 for next year been made.

Whitinsville, where G. D. Glazier is r, the work is prospering. The recent n Christian Crusade, in which the ch participated, proved stimulating and ful. The primary department of the ch school has been equipped and beau- d by a piano, pictures, and new chairs, memorial to Mrs. Ada Winchenbach.

he last dollar of the indebtedness at klin has been paid, and the salary in- sed $200. J. G. Sallis is pastor.

he Marlboro and Sudbury churches, ch were combined into one charge last , are very happy in the arrangement. h church has increased the salary of the or, W. F. Preston, by $100.

R. Steele has done outstanding work in ncer and West Brookfield, and his shioners regret his leaving to join the roit Conference. The two churches will ease the salary for next year by $150.

he church at Townsend showed its love its pastor, W. E. Anderson, by presenting with $100 in cash and advancing the ry for next year $100.

. H. Grostephan, student pastor at Lunen- g, has done fine work, and it is with ret that the people there release him to urn to his own Conference. Finances are better condition than for many years, and salary will be increased $200 next year.

The women of the Gleasondale church e raised more than $500 for local expenses d contributed 150 articles toward Red oss work. For a small society, this is a narkable achievement. The men's and uth work is in exceptionally good con- ion. The salary will be increased next r. M. R. Seeger is pastor.

Epworth Church, Worcester, is flourishing every department. The indebtedness on the church has been reduced this Conference year by $5000. I. F. Pearson is pastor.

Quinsigamond Church, Worcester, is active along all lines, with increasing congregations. E. S. Dahl is pastor. The salary has been increased $100.

Since the last District Letter, Wesley Church, Worcester has paid an additional $1000 on its church indebtedness, making a total this year of $11,000 paid. In addition, a $3600 mortgage on the parsonage has been liquidated. A comprehensive budget, including debt reduction and current expenses, has been adopted for 1942 and is fully subscribed. G. E. Heath and H. N. Clay are pastors.

In addition to previously reported property improvements in the Webster church, where H. P. Folger, Jr., is pastor, the sanctuary has been completely redecorated and the chancel remodeled. The entire interior of the church, vestry, additional rooms, and vestibules presents a beautiful appearance. Five thousand dollars has been spent on the project.

For the first time in its history, West Chelmsford is in possession of a cozy and comfortable parsonage. The impetus for this accomplishment was furnished by a bequest of $500 from Miss Lottie Snow. The parsonage is completely paid for, with a substantial balance remaining for further improvements to the property. New members have been received, congregations are increasing, and finances are excellent. F. J. Mazzeo is student pastor.

The Hudson church has increased the salary of the pastor, E. R. Barrows, by $200.

Among significant items from the Church of All Nations, Lowell, where L. C. Bockes is pastor, are the following: In the Merrimack Valley Circuit League, the League of this church has been either first or second in attendance each time. The ninth annual campaign for local support enrolled 783 contributors, 90 per cent of whom were not Methodists. One weekday Bible study and gymnasium class has ten high-school boys, whose parents represent seven foreign nations.

The Shrewsbury church has had an excellent year under the leadership of Willard Osborn. The salary has been increastd $100.

The Uxbridge church continues to reduce its indebtedness, having paid $600 during the last year. Necessary repairs also have been made. The church is getting on well both spiritually and financially. The pastor, William Snow, was recently presented a $100 bill by his parishioners.

The churches at Westboro and Upton are exceedingly happy in the convalescence of their pastor, W. O. Terry, who is now doing part-time work. Both churches have shown devotion and loyalty during Mr. Terry's illness.

A complete transformation has taken place in the interior of the Trowbridge Memorial Church, Worcester, where Stead Thornton is pastor. The largest project in twenty years was launched, $5000 raised, and a beautiful church is the result. It has meant many hours of faithful work and much sacrificial giving. Sixteen new members have been received into the church.

The Oxford church continues to prosper under the leadership of Philip H. Oxnam, who was appointed there in January. Since that time, eleven persons have been baptized and twenty-four have united with the church. Bishop G. Bromley Oxnam preached to a capacity audience on Easter Sunday. A

"They Never Let Us Down!

The quarterly pension check from the churches of New England Conference never fails. What in the world would we do without their help?"

In behalf of our aged, retired preachers and wives, the *Preachers Aid Society, New England Annual Conference, The Methodist Church,* asks your help by Will, Life Annuity Agreement (pays donor sure, regular, larger, lifelong income), Estate Pledge, Memorial, Yearly Pledge, Cash.

STANLEY O. MACMULLEN, Treas.
137 Milk St., Boston, Mass.

WEBSTER H. POWELL, Exec. Sec.
581 Boylston St., Boston, Mass.

Church of All Nations of Morgan Memorial

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For many years this unique church serving the polyglot community of Boston's South End has been a strong tower of spiritual comfort and help. Its language pastors minister to separate congregations in the native tongue. Here is truly "An House of Prayer for All People."

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F. C. MOORE, Treasurer

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lovely feature of the occasion was the baptism of little Judith Louise Oxnam by Bishop Oxnam and his son, grandfather and father of the child.

New York Letter—

EASTER OBSERVANCE IN THE METROPOLIS

DISTRICT CONFERENCE—FIRST WAR CASUALTY—NATIONAL FREE BROWDER CONGRESS

NEW YORK CITY, APRIL 7.—The celebration of Easter in Greater New York began with dawn services in different parts of the city and in many suburbs. The service sponsored by the Federation of Churches was held in the Radio City Music Hall at seven o'clock. An audience of seventy-two hundred heard the sermon by Rev. Horace W. B. Donegan, rector of St. James Episcopal Church, and the inspiring music provided by the Ukrainian Church choir and the Siberian Singers, both in native costume. About two thousand were present at the Central Park service sponsored by the Church of God. At the Albee Theater in Brooklyn, thirty-five hundred worshipers attended the seven o'clock service held under the auspices of the Brooklyn Church and Mission Federation. The sermon was preached by Rev. William F. Sunday, pastor of the Lutheran Church of the Good Shepherd. At the tennis stadium in Forest Hills, Queens, Rev. L. Wendell Fifield, pastor of the Plymouth Congregational Church of the Pilgrims, Brooklyn, preached to an audience of twenty-five hundred.

Reports indicate that the churches in general were crowded at the regular hours of worship. Several churches held two morning services, and three identical services were held at the Community Methodist Church of Jackson Heights with a combined attendance of more than seventeen hundred. Following a custom of several years' standing, the Kings Highway Methodist Church of Brooklyn held its Easter service in the Marine Theater, where the pastor, Rev. Arch Tremayne, preached to a congregation of twenty-two hundred. On Palm Sunday morning, Dr. Tremayne received into membership 119 new members, including a confirmation class of 67 boys and girls from the church school.

* *

The third annual District Conference of the New York District of the New York East Conference was held in St. John's Church, New Rochelle, N. Y., on Saturday, March 21, with Rev. Harold R. Brennan as the pastor-host. Practically every church on the district was represented in the more than two hundred persons in attendance. H. Almon Chaffee was reelected district lay leader, with Howard E. White and William T. Finney as his associates. A panel discussion on "The Local Church Facing the National Emergency" was conducted under the chairmanship of the superintendent, Rev. Norman W. Twiddy. The speaker at the conference dinner was Rev. F. Howard Callahan, pastor of the Church of St. Paul and St. Andrew, in New York City.

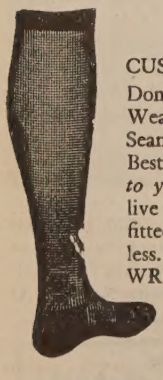
* *

A memorial service for the first young man in the Brooklyn South District (and so far as the writer knows, in the New York East Conference) to lose his life in the present war was held in the First Methodist Church of Amityville on Palm Sunday afternoon. So the tragedy of war begins to make itself felt in our homes. The service honored the memory of Donald Austin, a graduate of Dickinson College and an ensign in the navy, serving on the destroyer "Pope," which was sunk in the Battle of Java. Participating in the service were the pastor, Rev. Marion J. Creeger, two former pastors, Rev. W. H. Burgwin and Rev. W. R. McDermott, and the district superintendent, Rev. William H. Stewart.

* *

After a two-day session closing on March 29, the National Free Browder Congress forwarded to President Roosevelt a resolution approved by twelve thousand persons urging him to exercise executive clemency and immediately release Earl Browder, who has served one year of a four-year sentence in the Federal Penitentiary at Atlanta, Ga., for having made a false statement in obtaining a passport. The plea for clemency was based on the grounds that the sentence was "excessive and unjust" and "not in accord with the spirit of the Bill of Rights." Representative Vito Marcantonio, in his address, declared that on two occasions, Attorney General Francis Biddle had agreed with him that the sentence was "inordinate and far beyond any sentence ever imposed in this type of case." LESTER WARD AUMAN.

SAFE RELIEF *for Varicose Veins*



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Offers $150 for New Hymns

The Hymn Society of America, a national organization of hymn writers and composers, announces through its executive secretary, Reginald L. McAll, the offering of a total of $150 in prizes for the best new hymn texts in three categories. Fifty dollars is offered for the best text in each of the following groups: a hymn of Christian faith in a time of stress; a hymn reaffirming the world-wide mission of Christianity; a hymn of personal Christian dedication.

The Hymn Society will name judges to pass upon hymns submitted. Announcement will be made of the winners at a meeting of the society in October, celebrating the twentieth anniversary of its founding. The winning hymns will become the property of the Hymn Society of America, to be copyrighted, and made available to the press, hymn book editors and publishers, etc.

The following rules have been adopted by the Hymn Society of America governing the contest:

1. Authors may themselves submit hymns or persons seeing a hymn in print or in manuscript may "nominate" it—giving due credit to the author. A "nominated" hymn can win a $50 prize only if the author agrees that it shall become the property of the Hymn Society of America if selected as best in its category.

2. Hymns that have been printed in newspapers or magazines may be submitted, but not any that have previously been printed in hymn books for public use.

3. All manuscripts must be in the hands of the Hymn Society of America by October 1, 1942. Send them to Hymn Contest Committee, Hymn Society of America, 29 Fourth Avenue, New York, N. Y.

4. Manuscripts will not be returned; nor will the Hymn Society of America nor any of its officers or committees enter into corespondence concerning them. Authors should, therefore, keep copies of all hymns submitted.

5. The Hymn Society may, at its discretion, refuse to name a "best hymn" in any of these categories.

BOOKS JUST RECEIVED

★

A FLAMING CROSS. A Story of First Century Christians. By W. C. Reynolds. Light and Life Press: Winona Lake, Indiana. Price, $1.

A DIALOGUE IN THE DESERT. By Gerald Heard. Harper & Brothers: New York. Price, $1.

WHEN LIGHTS BURN LOW. By Helen J. Toner. Abingdon-Cokesbury Press: New York, Nashville. Price, $1.

THE PRACTICAL USE CYCLOPEDIA OF SERMON SUGGESTION. Written and Compiled by Rev. G. B. F. Hallock, M. A., D. D. Harper & Brothers: New York. Price, $2.75.

NEW TESTAMENT STUDIES. Edited by Edwin Prince Booth. Abingdon-Cokesbury Press: New York, Nashville. Price, $2.50.

INVITATION TO WORSHIP. By A. C. Reid. Abingdon-Cokesbury Press: New York, Nashville. Price, $1.50.

HYMN DRAMAS. By Ernest K. Emurian, Th. M. (4 books.) W. A. Wilde Company, Boston. Price, 35 cents each.

IN THE STORM. By Leslie F. Church. Abingdon-Cokesbury Press: New York, Nashville. Price, $1.50.

HOUSING—PROGRAM FOR VICTORY. By David Doten. Council for Social Action of the Congregational Christian Churches, 289 Fourth Avenue, New York City. Price, 15 cents.

hodist Work Camps

ording to Dr. Harvey Seifert, secretary National Conference of the Methodist Fellowship, work camps are being ed by a growing number of denom- ns as an opportunity for creative sum- ervice by youth. Such camps are based philosophy of the individual and social of a sacrificial labor of Christian love. each camp, fifteen or twenty young e live simply and cooperatively in a nunity for two months, sharing manual , study, worship, and recreation. Part ch day is spent in physical labor upon project needed by the community. trips, seminar study, forums with ex- , and informal discussions are built nd the problem of the work camp. ds of creative recreation, meditation, hip, and fellowship contribute to an rience of spiritual renewal.

least three Methodist work camps are ned for this summer. One, at Mt. Olivet odist Church in Dearborn, Mich., under direction of Rev. Owen Geer, will con- t a community playground and study ious and social work in a great industrial munity. A second, at Norwich, Ohio, consider the social, economic, and re- us problems of rural America while king on a community center building. A l camp location in the southeastern part he United States has not yet been an- nced.

oung people interested in this unusual rience in personal enrichment and social nstruction are urged to write for fur- information to either of the sponsoring ncies, the Commission on World Peace, Rush Street, Chicago, Ill., or the ional Conference of the Methodist Youth owship, 810 Broadway, Nashville, Tenn.

HEADQUARTERS for CHOIR GOWNS

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SOLD AT ALL DRUGSTORES
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Brewer & Company, Inc.
Worcester, Mass.

WHEN ANSWERING ADVERTISEMENTS PLEASE MENTION ZIONS HERALD

Church Register

Herald Calendar

Central Pennsylvania Conference, Bloomsburg, Bishop A. W. Leonard, April 15
Lexington Conference, Detroit, Mich., Bishop R. E. Jones, April 15
New Hampshire Conference, St. Paul's Church, Manchester, Bishop C. W. Flint, April 15
Newark Conference, Newark, N. J., Bishop G. Bromley Oxnam, April 16
Troy Conference, Saratoga Springs, N. Y., Bishop F. J. McConnell, April 16
Springfield District Conference, Wesley Church, Springfield, April 21
Central West Conference, Kansas City, Mo., Bishop A. P. Shaw, April 22
Maine Conference, Waterville, Bishop G. Bromley Oxnam, April 22
Wyoming Conference, First Church, Wilkes-Barre, Pa., Bishop A. W. Leonard, April 23
Judicial Council of The Methodist Church, Chicago, Ill., April 28
Delaware Conference, Philadelphia, Pa., Bishop R. E. Jones, April 29
New York Conference, New York City, Bishop F. J. McConnell, April 30
Norwich District Conference, Baltic, Conn., May 2
Associated Church Press, Annual Meeting, Prince George Hotel, New York City, May 5-7
Rural Life Sunday, May 10
National Association of Methodist Historical Societies, Annual Meeting, Old St. George's Church, Philadelphia, Pa., May 12
Washington Conference, Baltimore, Md., Bishop A. P. Shaw, May 13
New England Conference, Northampton, Bishop F. J. McConnell, May 13
New York East Conference, Brooklyn, N. Y., Bishop E. G. Richardson, May 14
Northern New York Conference, Fulton, N. Y., Bishop C. W. Flint, May 14
Woman's Division of Christian Service, First Assembly, Columbus, Ohio, May 19-22
Board of Education of The Methodist Church, Annual Meeting, Nashville, Tenn., May 20-22
Council of Bishops, Nashville, Tenn., May 22-26
Boston University Commencement, May 23-25
Lisle Fellowship, New York, June 3-July 15
Lisle Fellowship, Colorado, July 17-August 27
American Christian Ashram, Winnipesaukee, N. H., August 1-15
Methodist Youth Fellowship, First National Convocation, Oxford, Ohio, September 1-5
School of Ministerial Training, Wilbraham, September 7-11

Bits of Fun

Grandma: "No, Eleanor, not another story tonight."

Eleanor: "Well, just tell me about your operation."—*Exchange.*

"Isn't your son rather young to join the army?"

"Yes; but you see, he's only going in the infantry."—*Montreal Star.*

Democrat (to rock-ribbed Republican): "Hosea, you wouldn't vote for the Angel Gabriel if he were running on the Democratic ticket."

R. R. R.: "The Angel Gabriel wouldn't run on the Democratic ticket."

Teacher: "Can you tell me what salt is, Willie?"

Willie: "Yes, ma'am. Salt is what makes potatoes taste bad when there is none in."—*Selected.*

Doctor (after painting sore throat): "Three dollars, please."

Patient: "Three dollars! Why, last week I had my kitchen painted for two-fifty!"—*Buffalo Courier-Express.*

Someone asked Theodore Dreiser why he had never happened to win the Nobel Prize for literature.

"That," said Dreiser, "is what I call a compliment. It is better that people should ask why I haven't won the prize than why I have."—*Advance.*

The officer of the day stopped a mess orderly as he was carrying a soup kettle out of the kitchen.

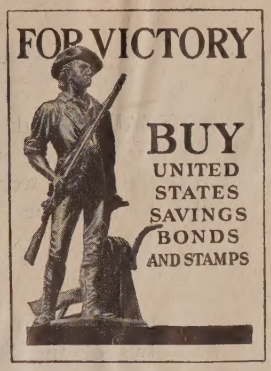
"Here, you," he snapped, "give me a taste of that!"

Obediently he was handed a ladle, and he tasted it.

"Great scott! do you call that stuff soup!" he roared.

"No, sir," responded the orderly meekly. "That's dish water."—*Telephone Review.*

On a little service station away out on the edge of a Western desert there hangs a shingle bearing this strange legend: "Don't ask us for information. If we knew anything we wouldn't be here."—*Watchword.*



Birth

KAPP—In Rochester, Minn., April 4, to Rev. and Mrs. John R. Kapp of Slayton, Minn., a daughter, Jacqueline.

Miscellaneous Advertisements

FOLDING CHAIRS—Brand-new steel folding chairs. Full upholstered seat and form-fitting back. Rubber feet. Send for sample. $19.50 dozen. Redington Co., Department 55, Scranton, Pa.

CHURCH FURNITURE—Pews, pulpits, pulpit chairs, communion tables, altar vases, altar crosses, baptismal fonts, folding chairs, Sunday school furniture. We allow for or sell your old equipment. Catalog and details on request. Redington Co., Department 402, Scranton, Pa.

FORMS FOR BEQUESTS

BECAUSE of the increasing tendency on the part of alumni and other friends to provide for the [illegible] of Boston University by bequests and the many inquiries received as to [illegible] thereof, there are given below forms for the convenience of those who [illegible] University in their wills.

Mar 43
Hills Library
Newton Theol. Inst.
Newton Ctr., Mass

I. Unrestricted

[illegible] bequeath to the Trustees of Boston University, a corporation existing under [illegible] of the State of Massachusetts and located in the City of Boston in said state, ...dollars, to be used for the benefit of Boston University in such manner as the Trustees thereof may direct.

II. To Establish a Permanent Fund, Income Unrestricted

I give and bequeath to the Trustees of Boston University, a corporation existing under the laws of the State of Massachusetts and located in the City of Boston in said state, ...dollars, to constitute an endowment fund to be known as the ..... Fund, such fund to be kept invested by the Trustees of Boston University and the annual income thereof to be used for the benefit of the University in such manner as its Trustees may direct.

III. Specific Purposes

I give and bequeath to the Trustees of Boston University, a corporation existing under the laws of the State of Massachusetts and located in the City of Boston in said state, ...dollars, to constitute an endowment fund to be known as the ..... Fund, the income therefrom to be expended by the Trustees of Boston University for the following purposes:

Current Expenses of the University — Current Expenses of any Department

For the maintenance of a

Professorship — Fellowship — Scholarship

for the purchase of books, the cost and maintenance of a building, or for any purpose the giver may designate.

FORM FOR GIFTS

BOSTON UNIVERSITY

GIFTS FOR DEVELOPMENT ON THE CHARLES RIVER CAMPUS

The President and Trustees of Boston University have undertaken to obtain subscriptions and contributions for the development of its new campus on the Charles River.

In consideration of the educational service of Boston University and because of the need of such service in training young people in American ideals and in the American way of life, I promise to pay to the Trustees of Boston University the sum of.....Dollars ($.....) over a period of.....years in semi-annual installments.

I desire my subscription to be applied to (please check):

1. General Development of the University
2. College of Liberal Arts
3. School of Theology
4. School of Medicine
5. School of Law
6. College of Business Administration
7. School of Education
8. College of Practical Arts and Letters
9. Sargent College of Physical Education
10. School of Social Work
11. College of Music
12. Graduate School

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